



His Excellency General Joao Carlos Craveiro Lopes Governor General of Portuguese India under whose regime Goa has made

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ILLUSTRATED
GUIDE
TO
GOA

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A word to the Reader

HERE are many guides to Goa. This one is not intended to swell their number. It has been written and compiled solely with the intention of providing the public with a trustworthy handbook wherein they may find up-to-date information about this beautiful country regarding which so little is known even to the people of Goa themselves. Despite its astonishing decline from the power and greatness and splendour which once earned for it the proud title of "Goa Dourada" (Golden Goa), Goa is still a land worth visiting. It is the centre of Catholicism in the East to day as four centuries ago it was the cradle of that religion, and it is the home of a people who alone of all the Eastern races have succeeded in achieving the combination of Western ideals with age-old Eastern habits and customs, which tradition has regarded as impossible. In Goa are many lessons for priest and layman, statesman and scholar, missionary and soldier. Above all, it is a land of beauty, where Nature blooms in beautiful abundance, and for this alone well worth a visit. If this handbook succeeds in spreading some knowledge about this country and its people it will have served its purpose.

THE traveller who voyages from Bombay down the Western shore of India by one of the ferry steamers which ply between the tiny ports dotted at intervals along the coast will notice that here and there the drab monotony of the shore-line is broken by inlets guarded by the ruined walls of massive fortresses strongly reminiscent of the fortifications of mediæval Europe. Should he enter almost anyone of these inlets he will be astonished by the extraordinary beauty of scenery and the luxuriant vegetation which, unfolding like some magic roll of film as the steamer winds in will greet his eye, wearied by unbroken stretches of yellow sand, ochre rock and bluish green water. The most beautiful and, even in the decay to which its ancient greatness has now fallen, the most important of these hundred wonderful inlets is the famous estuary of the Mandovi, which provides entrance to the famous harbour of Goa, once the mart of half the civilised world, the seat of an opulent culture and luxurious wealth such as only the Court of the Great Moghuls might have rivalled in the heyday of their glory. The glory has departed from this strange and beautiful land, the power from which that glory sprang has sunk into the merest shadow of its ancient greatness. The once populous city of Goa with her ten thousand houses, her innumerable shrines and temples and glorious fanes, her fortresses and her haunts of luxury and vice, her beautiful villas, her monasteries and hospitals, and her famous universities, is to-day a ruined desolation. Not a trace remains of that busy hive of men which was Goa Dourada, "Golden Goa," the place of fabulous wealth, of which a proverb of the day said "Whoever hath seen Goa, need not see Lisboa." The ten thousand houses have vanished. No stone remains of the

embattled fortifications which guarded this cradle of Portuguese power in the East from the lust of Moghul and Mahratta, except here and there where one may trace the course they followed. The villas have vanished, of the universities nothing is left but a ruined arch or two to tell where learned doctors and divines once lectured to audiences of thousands of students gathered from the remotest corners of the civilised world. The streets, where once trod the footsteps of the world's great conquerors and discoverers ruffling it gaily with the gallantry and the chivalry of the most cultured and most arrogant of the earth's civilised nations, now echo to the shuffling tread of jackals and the nightly howl of slinking foxes echoes where the tinkling laughter of beauty mingled in luxurious revelry with the martial clank of sword and spur. A few ruined convents and half ruined churches mighty fragments of fallen greatness still remain eloquent witnesses of the past glory of what Dr Tryer described in 1675 as "The Rome of the East—looks well at a distance—stands upon seven hills, everywhere colleges, churches and glorious structures, but many houses disgracing it with their ruins." The ruins only survive of those glorious structures. Some of them, rescued from the devastating hand of time by piety and devotion, house communities of monks and priests pathetic evidence of the tenacity and power of a faith which has survived the forces that destroyed all else. And, presiding over this collection of ruins, guarding them as it were, is the mighty fane of Bom Jesus where lies the body of Xavier, the great Jesuit Saint and Apostle, whose vast labours and extraordinary zeal carried single-handed the Cross of Catholic Portugal where the serried might of her armaments and the dauntless valour of her great conquerors did not dream of planting her flag. The body of the Saint, incorrupt as the spirit of the religion which inspired it in life, fittingly rests the only glory which has survived of the many splendours of Portugal's

Indian Empire The spirit of Xavier still fires the ardour of Catholicism in the hearts of the first of his many converts, and the devotion and gratitude of millions have kept alive through the four centuries which have elapsed since his death the faith and the religion which he spread with such unexampled fervour. This December the eyes of the Catholic world will be turned upon the home of Xavier in Old Goa and the ruined city will once more re-echo to the populous tread of thousands, and the shattered fragments of its convents and cathedrals will recapture for a brief spell the life and pomp which was once their daily habit. The entire country, which like its ruined metropolis is sunk at other times in somnolence and languid indolence, will stir to new life and vigour, and the pink streets of Pangim, basking in the vivid sunshine which no one who sees it can ever forget, will be busy for a month with the humming traffic brought by throngs of pilgrims who will hasten thither for the thirteenth exposition of the Sacred Body of St Francis Xavier. The body of the Saint, who died on December 2, 1552, is in a state of perfect preservation. It has been examined countless times by expert doctors from all parts of the world, many of them non-Catholics and professed unbelievers, and some of them scoffers who came to expose what they had believed to be a fraud. All these have testified to the extraordinary preservation of the body. Before it is again exposed for public veneration the body will be examined by a board of eminent medical authorities who, according to custom and the requirements of Church and State, will decide whether it is in a fit state for exposition.

As we have remarked, only the ruins remain of the ancient metropolis of Goa. Her buildings have vanished and her flourishing trade and Empire are but a memory of the dim past. But the beauties of nature which cradled her greatness and formed a

fit setting for the jewelled city are still there. The hand of time and the creeping devastation of decay which destroyed the handiwork of man have left untouched the beauty of that setting, and the city and the land of Goa still remain Goa the Beautiful. Sailing into the broad estuary of the Mandovi and up the placid stream of that pretty river the man must be utterly without soul who is not moved by the scenery which continually unwinds as in a film before the steamer as it works its way up numberless meandering turns. The verdant hillsides coming almost to the water's edge on either hand, with here and there a stretch of glimmering white sand the thick plantations of coconut, cashew and mango, the tiny little houses, snow-white or bright pink which lend a peculiar air of serene gaiety to the quiet, almost sleepy atmosphere of the place, the queer boats somewhat like Chinese sampans which move gently along the waters, propelled by swarthy boatmen whose naked back and arms gleam attractively in the bright sunshine, the white crosses and spires which spring up above the waving sea of green and meet the eye on every hand, and here and there a palm thatched hut with glimpses of dusky, brown-limbed children tumbling about in play, while their mothers pause from their household tasks to stand elegantly, hand on hip and coquettish flowers in their hair, to gaze at the vessel with its load of passengers as it threshes its sputtering monstrous bulk to the wharf at Pangim—all these combine to make a picture of extraordinary appeal.

The first impression of Goa is one of great beauty, and the more one sees of this land the more is this confirmed. The man in search of a peaceful haven where he may spend a holiday amid beautiful scenery, or the invalid who needs rest and repose in a healthful salubrious atmosphere can hardly find a better spot in India. Cheap beyond the dreams of the

most thrifty housewife, with a peculiarly healthy atmosphere and vast stretches of the whitest sand in the world, where one may bask in glorious sunshine undisturbed by the noise and scramble of most popular resorts, Goa as a place to spend a holiday would be hard to beat anywhere in the world. There are a number of inconveniences to put up with owing to the absence of those modern conveniences and amenities of civilised life such as one is accustomed to. But the healthy air, the good wholesome food, the cheap cost of living and the excellent wine, the best produce of Portugal, which one can obtain there, are worth all the inconveniences. During the Exposition which commences on December 3 and will last till the beginning of January, visitors to Goa will find most of the amenities which they may reasonably expect. There are some excellent hotels, and, if these are crowded accommodation is available and can be easily arranged elsewhere. Before we give details of these hotels and other information such as travellers to Goa will need however, it seems fitting to devote some attention to a description of Goa and append a brief sketch of the life of St. Francis Xavier himself.

PHYSICAL FEATURES

The Mountain Systems of Goa.

GOA is a Portuguese settlement. It lies on the Western Coast of India, within the limits of the Bombay Presidency, about 255 miles, as the crow flies, due South of Bombay, within the degrees of Latitude $14^{\circ} 53' 30''$ and $15^{\circ} 48'$ N and Longitude $73^{\circ} 45'$ and $71^{\circ} 24'$ E. In addition to Goa the Portuguese have two other settlements on this coast still in their possession. They are the fortified island of Diu off the South coast of the Kathiawar Peninsula and about 162 miles by the direct sea route from Bombay, and the Sea-port of Damaun which is about 100 miles due north of Bombay. The settlement of Goa is, roughly, in the form of a scalene triangle with its base, roughly 62 miles in length, running North and South along the sea and intersected in the centre of its Northern half by the estuary of the Mandovi which forms the fine harbour of Goa. The shorter side of the triangle is about 40 miles in length and, except for a slight curve Northwards shortly after leaving the coast, it runs due East to form the Northern border of the settlement. The third and longer side runs almost due South from the apex for about 30 miles and then curves regularly South-westwards to meet the coast line. Its total length is about 55 miles.

This triangular bit of territory has an area of 3,076 square kilometres or roughly about 1,400 square miles, and is cut off on all sides by high mountains, the Western Ghats. It is bounded on the North by the River Terekhol (Tiracol) or Araundem which separates it from the Savantwadi State; on the East by the Western Ghats which cut it off from the British districts of Belgaum and North Kanara;



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Archbishop of Coa and Patriarch of the East Ind es*

and on the West by the Arabian Sea. Its greatest length from North to South is 62 miles, greatest breadth from East to West, 40 miles.

As will be realised, Goa forms a compact block of foreign territory on the West coast of India completely surrounded by British districts. It comprises the Island of Goa or Ilhas, acquired in 1510 and the Provinces of Salcete and Bardez acquired in 1543. These three form the Velhas Conquistas or Old Conquests. The districts of Pernem, Bicholim or Batagram, Satari, Ponda or Antruz, Zambaulim or Panchmal and Canacona or Advota are called the Novas Conquistas and were acquired in the latter half of the eighteenth century. The tiny islands of Anjidiv, San Jorge and Morcegos, situated opposite the British port of Karwar at a little distance from the coast at the southernmost corner of Goa, form for administrative purposes a portion of the Province of Goa and were acquired by the Portuguese in 1505.

Goa is a hilly country, especially that portion which was most recently acquired, known as the Novas Conquistas. It is in the form of an amphitheatre walled in by the Ghauts and sloping gently to the coast. Its distinguishing feature is the Western Ghauts or Sahyadri Mountains, which skirt the northern and eastern boundaries of Goa and throw off innumerable spurs and foothills and ridges westwards to the coast. These run in every conceivable direction and intersect the country into hundreds of deep ravines, more open valleys and a vast number of dales, with here and there a few square miles of level plain.

The Ghauts and their spurs and foothills are heavily clothed with forests and from them there spring a vast number of rivers, streams and little rivulets which water the innumerable dales, valleys and ravines of which the country is composed. The

spurs and foothills which break up the country are none of them of sufficient height to call for special notice. They never rise above a few hundred feet, but they exist everywhere splitting the territory of Goa up into thousands of little villages and hamlets each of which is thus naturally demarcated and cut off from its neighbours, and imparting to the character of the people of Goa a remarkable degree of that clanish feeling which is the mark of hillmen and mountain folk the world over. This feeling may be noticed in the Goan wherever he is encountered. A fellow villager's claim is to the Goan in foreign parts as strong as that of blood. Each village is a self-contained community with its own rules and customs and special manners and festivals which are observed with rigid adherence and jealous attention. The impact of modern thought which has penetrated into Goa chiefly owing to the influence of its emigrant population has to a certain extent diminished the isolation of these villages and their communities a process which has been accelerated in recent years by the improvement of communications and the advent of the motor-car and omnibus. Nevertheless the Goan still remains the most clannish of the peoples of India and, given the opportunity, will always gravitate towards his fellow villagers. This tendency has given rise to the formation of the vast number of so called 'village clubs' in all parts of the world where Goans are found. These "clubs" are nothing more than huge dormitories or lodging houses where persons hailing from the same village in Goa generally reside and board. These clubs exist in great numbers in Bombay and some are known to exist even in London, where they are utilised chiefly by sea-faring Goans.

The mountain system of Goa properly speaking is confined to its North-eastern corner where the mother chain of the Western Ghats after skirting the southern

boundary curves Southward again and from the angle thus formed throws off into the territory three large spurs which later break up into foothills and minor eminences scattered broadcast over the triangle of Goa. The first of these is a mighty shoulder thrown off Southwards from the towering Chorlem Ghaut and consists of all those spurs which culminate in the peak of Vaguerim at Querim in the district of Satari. It throws off several spurs Eastwards and runs from Quelaudem parallel to the main range of the Ghauts as far as Surla de Cima in the Satari District, where it ends in the valley in which rises the River Nanorem. The main peaks in this range are Zormen (Vaguern) and Saleh (Morlemcho Dongor).

The second range, a little to the East of the first, is thrown off from the main Ghauts southwards into Goa as a group of mountains in the form of a chain which starts from the Porvor Ghaut and runs southwards to the River Madei. This range is also situated in the Satari District and runs through the villages of Satrem, Derodem, Vainguim and Zormen. This range too, breaks into Goa through its Northern boundary at a point about eight miles from the first.

The third range enters Goa through its Eastern boundary, about six miles from the North eastern corner of Goa, the apex of the triangle. It starts from the main range at Quelgate or Khelghat and runs almost due south, parallel to the main Ghauts as far as Embarbaçem. In this range is situated the highest peak in Satari, the peak of Sonsogod, also known as Darsinga, through which passes the boundary line dividing Portuguese territory from British territory. All these ranges, it will be noticed, are situated within a few miles of each other and form three great ridges, as it were, running North and South through the North eastern portion of Goa. Between these ranges on the boundary line

are situated deep valleys and ravines which are practically uninhabited. They are rich in forests, however, and would constitute one of the richest assets of the country if they were exploited for timber. As they move inland they break up into numerous smaller chains which render Satari the most mountainous of the districts of Goa. The most important peaks are —

Sonsogod or Sonso Durga, the highest mountain in Goa belongs to the main chain of the Western Ghats. Its height, according to Lopes Mendes, is 3,827 feet above sea level. It is situated on the border of Satari, between the Portuguese villages of Pendral and Codvol and the British villages of Paldem, Mendil and Queh.

Catlanchi Mauli is situated between the villages of Satrem and Derodem in the district of Satari and the village of Amegao in British territory. Its height is 3,633 feet. The third highest peak is Vaguerim which is 3,500 feet high and is also situated in Satari, as is the fourth Morlemchogod, 3,400 feet. Then there are Sidnato at Borim in the district of Ponda, Chandernat which is situated next to the village of Paroda in the ancient province of Chandra-wadi. It is about 1,600 feet high and is crowned by a Hindu temple dedicated to Chandreshwar Bhutnath, after which it is named. From the terrace of the temple a magnificent panoramic view may be obtained, other peaks are Consid at Astagar and the famous Dudsagar at Embarbagem with its beautiful waterfalls, the most important after Gersoppa on the West coast of India. In the next chapter we shall briefly survey the rivers, waterways, harbours and climate of Goa.

THE WATERWAYS OF GOA.

THE rugged nature of the country, the luxuriant, even profuse, vegetation, particularly in the more elevated portions, and the proximity of the lofty Western Ghats which dominate the country insure an unfailing supply of moisture. Goa is accordingly intersected by several rivers and a vast number of smaller streams and rivulets which, rising in the mountains and foothills, run to all points of the compass watering the valleys and dales and plains as they twist and turn before emptying their waters into larger streams or the ocean. This natural system of irrigation forms almost a network of waterways covering the entire country and is further extended here and there by artificial canals which though crudely constructed are sufficient to provide the agriculturists with a plentiful supply of water for their requirements. Most of the rivers which water Goa have their rise in the Ghats. The following are the eight most important of the rivers of Goa beginning from the North —

The Tiracol or Araundem, so called from the fortress of that name guarding its estuary, rises in British territory in the Western Ghats in the Savantwadi State, flows south west for $14\frac{1}{2}$ miles, and after forming the northern boundary of the district of Pernem and also of the territory of Goa, discharges its waters into the Arabian Sea.

The Chapora or Colvalle, 18 miles long, rises in the Western Ghats in British Territory and after separating the districts of Bardez, Bicholim and Sanquelim from Pernem, pursues a zig-zag course to the South-west through the villages of Salem, Revora and Colvalle, and flows into the sea between the villages of Morgim and Chapora.

The Baga, a little stream only a mile long, rises in Bardez and flows into the sea at Calangute passing by a redoubt of the same name.

The Sinquerim, $3\frac{1}{2}$ miles long, also rises in Bardez, close to the village of Pilerne, and after describing almost a right angle westwards and southwards, forming the Peninsula of Aguada, it falls into the Bay of Aguada, which further inland narrows into the estuary of the Mandovi

The Mandovi, $38\frac{1}{2}$ miles in length, is the most important river in Goa, both the ancient and the modern capitals Goa Velha and Pangim, being situated on its banks. The mouth of this river forms the harbour of Goa where the ferry steamers which ply with passengers and trade from Bombay are docked, and up which will be carried the busy traffic of tourists, pilgrims and trade attracted by the Exposition of the Body of St Francis Xavier. It rises in the Bhimgod Ghaut in British Territory and enters Goa at the Porvor Ghaut in the district of Satari, runs first North-west of Ponda, and then South-west of Bicholim and Bardez, and, after forming several islands and passing the present capital Pangim or Nova Goa, discharges its waters into the Bay of Aguada. It gives off several offshoots, the chief of which pass through the villages of Mapuça, Tivim and Assonora and water the districts of Bicholim, Sanquelim and Zambaulim, and are locally known by those names.

The Juari, 39 miles in length, rises at the foot of the Dighy Ghaut in the district of Embarbaçem, formed by the confluence of several streams which descend from British territory. It runs northwards, separating Salçete from Ponda, and falls into the Bay of Marmagao, like the Mandovi it has numerous offshoots, one of which joins the Mandovi between Marcaim and San Lourenço after forming the Island of Tissuari.

The Sal, 15 miles long, rises in the village of Verna in Salçete, runs close to the town of Margao and discharges its waters into the sea near the fortress of Betul.

The Talpona, 7 miles long, rises at the Amba Ghaut between the districts of Canacona and Astragar, and running westward through the district of Canacona, falls into the sea near the small fort of Talpona.

The Mandovi and the Juari in their numerous turns and branches and at the confluence of their many affluents form several islands of which the principal are

Tissuari or the Island of Goa, formed by both the rivers, Chorao, Divar, Capao, Corjuem, Combarjua, Tolto, and Jua formed by the Mandovi. All these islands, together with Divar and the tiny island of Secretario formed by the Juari, together constitute the Province of Ilhas, of which the chief district is Tissuari upon which is situated the new capital, Pangim.

It must be noted that the Juari is the largest river in Goa as the Mandovi is the most important. Its mouth is between Marmagao and Cabo, the western promontory in which the Island of Tissuari terminates. Here the estuary of the Juari opens out into the largest bay in Goa and forms the harbour and anchorage of Marmagao, the finest harbour on the West coast of India, if not in all India. These two rivers are the most important of the waterways of Goa, joining the cities of Nova Goa and Vasco da Gama with the districts of both the Old and the New Conquests. The basin of the Mandovi and its off shoots and affluents occupies more than half the territory of Goa.

Waterfalls and Cascades

Owing to the rainfall and the configuration of the land water-falls and cascades abound, especially during the monsoon months. But most of these are too small to be worth mentioning. The most important are the famous falls of Dudh Sagar, possibly the only falls worth the name in Goa. These present a magnificent sight during the monsoon when they are at their best.

They are situated in the village of Sonaulin at Emba-
baçem at a point almost exactly the centre of the eastern
boundary of Goa. The falls of Dudh Sagar ("Ocean
of Milk'), so-called after the milk-white appearance
of the magnificent cascade, easily constitute the finest
sight in Goa as they tumble a hundred feet over the lip
of the Ghauts in roaring thunder and clouds of spray
to be caught on a ledge and split up into three minor
falls which go on in a series of rapids to the deep ravine
a thousand feet below to form the River Candepar,
one of the affluents which later swells the waters of
the Mandovi. Here perpetual mist and swirling
clouds of spray clothe the rugged face of the mountains
and hide the yawning chasm of valley and ravine
of which the traveller may catch fleeting glimpses
as the cloudy curtain is swung aside for a moment by
the wind. The railway line from British territory
to Marmagao passes by the falls, which are crossed
by the track on a frail looking bridge whence travellers
gaze in awed wonder at the rushing waters as they
roar a few feet away from the windows. When crossing
the falls passengers are warned to keep their carriage
windows closed as the heavy spray would otherwise
drench them and their belongings. So close are the
falls to the track that one wonders whether some day
a heavy flood may not extend them on to the track
itself and sweep the bridge off, or, may be, some un-
fortunate train. There is a tale, generally recounted in
the train after passing the falls, that once a train was
actually swept down by the falls into the valley beneath,
and people point to the deep ravine where believers
profess to see the whitened bones of the unfortunate
victims. But it is only a legend, for nothing of the
sort ever happened. During the monsoon trains are
not infrequently held up on this portion of the journey
owing to landslips and falls of rock in the numerous
tunnels through which the track had to be taken in
order to overcome the obstacles offered by the formid-
able Ghauts.

There is only one other waterfall of note in Goa, a small but beautiful cascade about fifteen feet high situated in a lovely glen in the district of Sanquelim

Mineral Waters and Springs

There are in Goa a large number of mineral springs the waters of which possess a certain medicinal value These are visited, particularly during the months of April, May and October by large numbers of Goans who flock thither to seek a tonic or a cure for various ailments Most of these mixed waters have been analysed by the medical authorities and every one of them possesses a local reputation which is jealously upheld by the villagers The following are the more important springs whose waters possess mineral properties —

Waters containing Iron

The best of these is the Spring of Caranzol in the district of Satari The water contains a high proportion of iron, is pleasant to the taste and possesses excellent medicinal properties Others are the Spring of Candolin in Bardez, known in Concanim as *Sacoila Zor*, the Fonte do Cabo situated next to the Palace on the Promontory of that name, and the springs of Ambora in Salcete and Quegdevelim in Bardez and the Fonte de Maina in Betim, the water of all these springs is drinkable There is, last of all, the Spring of Agoada the water of which cannot be drunk, but nevertheless possesses high medicinal value and is used for bathing by such as resort to this place

Waters containing Borax

The chief of these is the Par River of Assonora in Bardez The water of this stream is too strongly impregnated to be drinkable, but used externally it possesses a strong medicinal value There is no other like it in Goa There is another borated water fountain

at Assonora in the village of Ambexi The water here is drinkable and reputed to cure many ailments particularly skin diseases for which many have recourse to it Others are the fountain of Querim in Ponda the water of which is potable and as good as that of Ambexi and the famous *Oilzor* of Candolim in Bardez

Chlorinated Waters

These are to be found in the Fonte da Praia at Pondvem in Candolim the Poço de Mandrem in Pernem (the water here is strongly alkaline) the Fonte de Voll at Consua in Salcete (slightly alkaline) and the springs of Concao and San Pedro both at Ponda

Waters lightly impregnated with Carbonic Acid

The most important of these springs is the one at Raidor at Quelossim in Salcete The water is potable and contains a large volume of the free gas Others are the Springs of Fakirpa in Bali Bimbal in Satari Betul and Dobaço

Waters containing Magnesia

There are only two springs in Goa whose waters contain magnesia in slight proportions They are both in Ponda at Cundaim and Querim The water is potable at both places

Waters lightly impregnated with Sulphur

These springs are highly esteemed particularly by persons suffering with affections of the skin There are only four in Goa The best is the Fountain of Camilo Pinto at Ponda There are two in Siroda one at Torvalem and the other at Carai The fourth is the Fonte Gongo at Nalchunola in Bardez

CLIMATE, RAINFALL AND SEASONS.

THE climate of Goa may briefly be described as very healthy and, generally speaking, as extremely pleasant throughout the year. Situated in the full blast of the South-West Monsoon, which is caught, as it were, in the corner formed by the Western Ghauts, Goa enjoys an excellent rainfall throughout the months of June, July, August and September. This, together with the luxuriant vegetation and the thick forests which abound in the greater part of the territory, preserves the moisture and considerably modifies the heat of the other months. Then the proximity of the Ghauts brings to Goa some slight rainfall from the North-East Monsoon during November, December and January, and even if there is no precipitation during these months, the benefit of this monsoon is still enjoyed by the land which receives some portion at least of the precipitation on the Ghauts themselves. As in other parts of tropical India which lie in the path of the monsoon there are in Goa really only two seasons in the year, namely, the dry season and the wet, or rainy season. Roughly these seasons may be allocated as follows.

The Rainy Season from June to October and the Dry Season from November to May. But if we desire to be more exact we can divide the year in Goa into three seasons thus

The Hot Season beginning in March and lasting till the fifteenth of June

The Cool and Wet Season which commences with the onset of the South-West Monsoon about the fifteenth of June and lasts till almost the end of October

The Cool and Dry Season which begins in November and lasts till February.

There is no really cold season in Goa, though in December and January the weather is occasionally cold enough to be nippy and bracing, particularly if there is any rain, as often happens if the North-East Monsoon sweeps up to the Western Ghauts and the clouds are blown over the ridge to condense upon their seaward slopes

There is also no really hot season in Goa, the heat even in the most torrid months being tempered by the vegetation, and specially by the refreshing sea-breezes which continually sweep up the valleys and dales cooling the atmosphere. However warm the day, night invariably brings relief and one can always be certain of refreshing sleep. The average temperature for the year is 26·9 degrees Centigrade. For the three seasons which we have classified above the average temperatures are as follows—Hot Season, 28·9 degrees Centigrade, Cold and Wet Season, 26·7 degrees Centigrade, and Cold and Dry Season, 25·5 degrees Centigrade. The maximum variation of temperature between the seasons is rarely more than three degrees, while the maximum variation from month to month is about five degrees.

It will thus be seen that the climate of Goa is remarkably equable and constant, with no sudden variations or changes such as frequently give rise to various illnesses in other parts of the world. This is one reason for the extraordinary salubriousness of Goa, whither the ailing Goan will hasten from all corners of the earth, not infrequently from some of the leading hill stations of India, in search of repose and restored health. There is a remarkable purity of atmosphere which conduces greatly to the preservation of health and vigour, and anyone who has spent some time in Goa will agree that it has a most salubrious climate. Disease and illness are rare, the commonest being Diarrhœa and Dysentery, Intermittent Fever and Remittent Fever.

and, of recent years, Meningitis. Other diseases such as Small-pox occur occasionally, but it may be accepted that such cases as occur are imported from outside the country. To prevent the importation of diseases all incoming passengers are subjected to a careful medical examination and their baggage thoroughly disinfected by the port authorities on arrival in Goa.

The hilly and mountainous nature of the country, the proximity of the sea, on the one side and the lofty range of the Western Ghats on the other, the network of rivers and waterways, the heavy afforestation and the light gravelly soil, all these are factors which combine to render the climate of Goa cooler and more pleasant and salubrious than can be found in most of the so called health resorts of India. It is mild and equable, neither too warm nor too cold, a condition rarely to be met in other parts of India. Making a brief survey of the year we may state that January and February are cold months, it begins to get a little warm in March, April, May and the first half of June are distinctly warm, the South-West Monsoon which sets in about June 15 brings welcome coolth, and July, August and September are delightful except for the persistent rain. October is an uncertain month, sometimes it can be very pleasant, but generally it is disagreeable owing to the moist heat which prevails throughout this month. Spent at the seaside, however, at one of the numerous beaches which abound in Goa, it can be very enjoyable. November is cool and pleasant, and December almost the best month of the year with its bracing cold and nippy atmosphere.

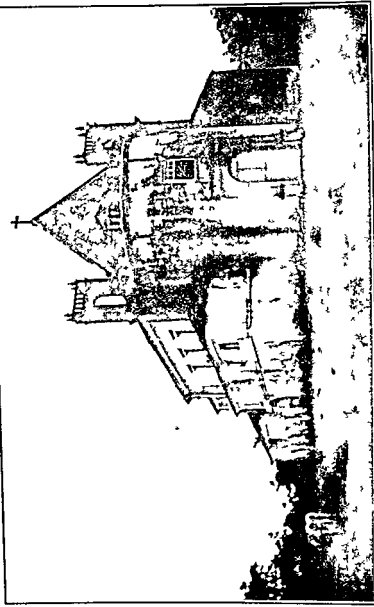
The advent of the Monsoon in June brings with it the equivalent of Spring in temperate regions. The trees put forth leaves and flowers and fruits come out as the rainy season advances. The fields, ploughed before the Monsoon, are reaped at its conclusion. But the vegetation flourishes through the succeeding months till well into March when the hot season

begins A tour through Goa during the Monsoon months can be a very delightful experience to the lover of scenery and natural beauty, particularly if one travels to Goa by the land route which passes through some of the most beautiful scenery in India or, for the matter of that, in the world

The average annual rainfall is approximately 110 inches, which is fairly evenly distributed throughout the country The precipitation, as a rule, is heaviest in the month of July and the first half of August, during which period it rains almost daily, sometimes for days on end Floods are unknown in Goa, however, as owing to the nature of the soil and the slope of the country the water is carried off almost as soon as it falls, except where confined by the people for purposes of agriculture, as happens in the cultivation of paddy which engages most of the cultivated land



Alteller of the bea lies of the nunnery of Santa Mo nica Ancient oil portraits of Saints framed in the roof of the Chapel of Nossa Senhora da Candelaria



One of the few surviving Chapels of which hundreds existed in Old Goa. The Chapel of St. Anthony of Padua. It stands on the Mount of the Holy Trinity near the ruins of the Convent of St. Augustine and was built in 1526.

AGRICULTURE AND PRODUCTS

OWING principally to the broken nature of the soil partly to the indolence and poor standard of living of the peasantry who constitute seventy five per cent of the population and partly to the dearth of trade and commerce only one third of the territory of Goa is under actual cultivation. The fertility of the soil varies considerably according to situation upon which of course depends the supply of water. As a rule the Velhas Conquistas are better and more intensively cultivated than the Novas Conquistas a state of affairs easily understandable if one realises that the Novas Conquistas comprise more broken country being closer to the Ghauts. Holdings as a rule vary from half an acre to five or six acres though there are many families possessing vastly bigger properties which they farm out to tenants. The soil in the arable portions is chiefly argillaceous but also contains light sand and more or less decayed vegetable matter. In many parts particularly in the hilly regions it is full of stone and gravel. Owing to continued cultivation over long periods these are no longer present in the more level stretches. The methods of cultivation are primitive as they were centuries ago no attempt having been made to improve either the implements the cultivation or the harvesting. The manure employed is that most easily obtained namely ashes fish and dung.

The staple crop is rice of which there are two harvests one in winter called *Sorodio* and the other in summer called *Vangana*. For the former the fields are ploughed before the monsoon the seed is scattered in May or June and the crop is harvested in September. For the *Vangana* crop ploughing begins in October the seed is scattered in November the crop is raised by

means of artificial irrigation and reaped in February. Rice is generally cultivated in lowlands (*cazana* or *cantor*) situated near the banks of rivers, in terraces on slopes of hills (*molloy*), on stiff grounds flooded by trapping water (*dulpan* or *dulip*) and in sandy soils (*quero*). The quantity of rice produced annually is barely sufficient to supply the needs of the population for two thirds of the year. But every family has its holding proprietary or rented upon which it grows its supply of rice. The bigger landowners (*balcaras*) grow more than sufficient for their needs and sell the surplus. The poorer tenants conserve their supply as long as it will run and then fall back upon imported rice large quantities of which are brought into the country from other parts of India and Burma.

The cultivation of rice provides occupation for the great majority of the peasantry whose livelihood is derived almost entirely from it. Indeed it may be regarded as the chief industry of Gor; the preparation of the soil, ploughing, transplantation, irrigation, harvesting, milling and transport taking up most of the year.

Next in importance to rice comes the coconut palm, which is extensively cultivated for the numerous uses to which it is put. The fruit forms an important article of food, from the toddy is distilled an excellent spirituous liquor called *phenim* which is very popular and strongly intoxicating; the leaves are used for thatching roofs and making huts, and also for the manufacture of brooms which are greatly appreciated and extensively exported to Africa and British India; the trunk of the coconut palm provides rafters and beams for roofing houses. The toddy is drunk by the peasantry and from it, besides the liquor *phenim*, is manufactured a very fine quality of jaggery sold in the form of pyramids. To the outside visitor who comes by sea the palms of Gor are a characteristic feature of the country. They grow in luxuriant

groves along the sea-coast, along river banks and the main roads, and almost everywhere where the land is not too hilly or servicable for the cultivation of rice. Areca palms are cultivated principally in parts of the Novas Conquistas on land irrigated from rivulets, and also to a slighter extent in Bicholim.

Cereals and Vegetables

Hilly places and inferior soils and holdings too small for rice are set apart for the cultivation of certain cereals and vegetables, primarily for domestic consumption. In Bardez and Salcete, however, large crops are raised of both for sale in the bigger towns and markets which obtain their supplies in this manner.

The principal cereals cultivated are nachum (*Dolichos biflorus*), urd (*Phascolus radiatus*), kulita (*Dolichos uniflorus*), orio (*Panicum italicum*), mung (*Phascolus Mungo*) and tori (*Cytisus Cajan*).

In parts of Bardez and Salcete sugarcane is also cultivated, though not to any very appreciable extent. Some of this is consumed as cane, but most of the crop is utilised for the manufacture of a very excellent *jaggery*, which the peasantry utilise for sugar, which is expensive, and the wealthier folks in the manufacture of various sweets. The juice of the sugarcane is an excellent remedy for Jaundice and is much sought after by sufferers from that malady.

Among the vegetables produced in Goa are brinjals, pumpkins, carrots, cucumber, vegetable marrow, tomatoes (a very small variety), gherkins, drumsticks, radishes, lady's fingers or *bendes* (*Abelmoschus esculentus*), yams, onions, sweet potatoes, several varieties of very palatable beans, different sorts of spinach, chillies, ginger, garlic, turmeric, and cabbages. Chillies and onions are grown in several districts in very large quantities and exported.

to East Africa and British India. The Goa chilly is very good of its kind and is indispensable for the preparation of curry which no Goan can do without. In some parts tobacco is also grown, but it is a very crude plant and is used only for local consumption, though some of it is exported in the form of *bidis*.

The Fruits of Goa.

There are no fruit farms in Goa though fruit trees abound and fruit is grown in large quantities both for domestic consumption and for export abroad. The mango is the principal fruit produced in Goa and an extraordinary number of varieties, all of them extremely delicious and of varying flavour, have been evolved by grafting. The Goa mango is easily the best of this finest of Indian fruits, and the man who has not eaten the mango produced in Goa can never realise how delicious this fruit can be. Mangoes are produced in large quantities in many parts of India and many of these are exported to Europe. The Goa mangoes are exported in quantities to Bombay and some of them find their way to Europe, especially nowadays when this fruit is being carried to London and Paris by aeroplane and in cold storage. But the finest fruits rarely leave the country and may be eaten only at the table of the wealthy and cultured Goan or Portuguese in Goa, who display for this fruit the affection and appreciation of the connoisseur and gourmet. The mango season is generally in April and May and in these months huge quantities are exported to Bombay where Goa mangoes are in great demand.

The fruit is produced in bewildering variety, in Goa, each with its characteristic size, shape and flavour. The very best varieties are the *Alphonso* and *Mancurado*, both of which are unequalled in the excellence of their flavour and taste and are in very great demand wherever this fruit is known. Other qualities, seldom met with outside of Goa and of the

finest flavour are *Xavier*, *Fernandino*, *Colaço*, *Pairi* and *Malgash*, and two very recent grafts, *Dona Amelia* and *Conceição*. Nobody who has eaten any of these, particularly the first two, can ever appreciate any other variety of mango. These are all grafted fruits, the result of careful culture. As a matter of fact the mango is the one fruit in the cultivation of which the Goan has displayed both pride and industry. Ungrafted varieties of the mango abound, some sweet, but most sour and sharp to the palate. There is one special graft which has been overbred, namely, the *Bishop* which is the largest of the mangoes of Goa, often the size of a rugby football. The *Bishop*, as befits its name, is most impressive in appearance, smooth and rotund and well nourished as the ecclesiastical dignitaries after whom it is named. It has a bright yellow colour and a most appetising smell which is misleading, for the lovely fruit is sadly disappointing being utterly tasteless and insipid in eating. The seed is extraordinarily small, being flat as a card-board and rarely more than an inch and a half in length.

Other fruits, produced in smaller quantities and generally consumed at home are the jack fruit, very popular and delicious if one can get used to the overpowering smell, guavas, plums, chikooos, papayas, of which a very fine quality is produced, custard apples, limes, pomelows, watermelons quite as delightful though much smaller than those of Bikaner, muskmelons, cashews, and several succulent varieties, of the plantain, of which the famous *Moirá* plantains are the best and sold in large quantities all over Goa. The leaves of the plantain tree are carefully preserved and sold in packets in enormous numbers for the manufacture of *bidis*, the local cigarette made from country tobacco.

Another delicious fruit which occurs almost throughout Goa is the cashew. These trees cover three-fourths of the territory and their leaves provide the

chief fuel utilised by the population. The fruit is somewhat astringent in its effect though it is pleasant enough eating. But it is mostly employed for the manufacture of a spirituous liquor which has a very agreeable taste and bouquet to the initiated. This liquor, known as *cajel* in the vernacular, is brewed in a thousand stills on every hill side and drunk by the peasantry in astonishing quantities. The poorer classes, however, favour the first and weaker brew known as *urraq*, from which the stronger spirit *cajel* is prepared by distilling it a second time. The seeds of the cashew fruit are roasted and eaten in large quantities and exported all over British India and Africa. In the raw state they are also exported to the Continent where oil is extracted from them. This oil has recently been discovered to possess curative properties in the treatment of leprosy.

The delicious pineapple is also cultivated in many parts of Goa, and though it does not attain a very great size it is of a delightful flavour. There are several other fruits which occur in the wild state, the most important of these is the purple *jambulum*, which is very agreeable eating. From this fruit is prepared an excellent liqueur very popular in Goa and Portugal.

Flowering Plants and Forest Trees.

Flowering plants are to be found in every garden. Marigolds, daisies, buttercups, forget me-nots, several varieties of pinks and sweet peas and the sweet smelling jasmine, champi and mogra grow wild everywhere and are also cultivated in bungalow gardens. Roses and chrysanthemums are the most popular flowering plants in Goa and thrive very well, roses being found in a hundred different varieties. Other garden plants are evergreens, tea-roses, lilies, pansies, carnations, dahlias, beautiful creepers of several sorts, and cockscomb. An alien which has taken kindly to the soil the *Rosa Sinensis* which may be found in every garden,

while beautiful water lilies of every hue cover the ponds and lakes which abound and scent the countryside with their delicious fragrance

The most thickly forested districts of Goa are Pernem, Satari, Embarbacem, Ponda Sanguem, Quepem and Canacona all in the Novas Conquistas In the Velhas Conquistas there are no forests of any importance though they are well vegetated The forests of Novas Conquistas constitute a valuable asset to the State which derives some income from the sale of timber for sleepers beams, rafters, masts and wood for fuel, etc If properly conserved and exploited these forests, which are the thickest on this coast of India could produce an income twice the present amount Certain portions are reserved forest land and these contain valuable timber trees Altogether the forests of Goa cover an area of about 120 square miles, contain more than 12 000 000 stately trees and possess a value of nearly a hundred lakhs of rupees The wasteful practice of the *cumri* or *cumerim* system of shifting cultivation has denuded the forests of many valuable trees, but this is now strictly controlled by the State The principal trees found in these forests are the *Acacia Arabica* (Babhul) *Adina Cordifolia* (Hed or Edu) *Aegle Marmelos* (Bel) *Albizia Lebbok* (Siras) *Astocarpus Hirsuta* (Pan or Pat ponos) *Astocarpus integrifolia* (Ponoss or Jackfruit tree) *Bridelia retusa* (Phatarphod), *Careya arbores* (Kombio), *Dalbergia Sissoo* (Sisso) *Eugenia Jambolana* (Jambul), *Ficus glomerata* (Rumbad) *Ficus Indica* (Vodd) *Magnifera Indica* (Ambo) *Michelia Champaca* (champo), *Pentaptera Irjuna* (Anjan) *Polyalthia fragrans* (Mirio), *Sterculia foetida* (Naguine), *Tamarindus Indica* (Chinch), *Tectona grandis* (Sajlo) *Thespesia populnea* (Bendi) *Alia dolabriformis* (Zambo or Jambo) and *Terminalia tomentosa* (Moreti) All these trees are valuable timber and most of them are used for the manufacture of ploughs, masts rafters beams, masts,

sleepers and a vast number of other useful things including household furniture

Minerals

No geological survey has been made of Goa. Below the soil at varying distances are solid layers of granite and gneiss. Rocks encountered as outcrops are the familiar Deccan trap granite and quartz. The first is found chiefly in the Eastern portion of Goa that is in the neighbourhood of the Ghauts, the second is somewhat rare but occurs all over, and quartz is found scattered in all parts. Three fourths of the area is covered with laterite which is the most abundant stone in Goa and is known in Portuguese as *pedra de sabao* or soapstone.

The principal minerals are manganese, iron and aluminium. No serious attempt to prospect or exploit these minerals has been made, though recently some foreign interests have acquired certain concessions for working the manganese mines from which the ore is exported to the Continent. Mica also exists but is not quarried on any important scale. Goa is known to possess rich mineral resources and if these were scientifically explored their exploitation would be a source of wealth to the country and its people. The apathy of the latter and the poverty of the Government, however, combine to render this a possibility almost as remote as it is highly to be desired.

Fish

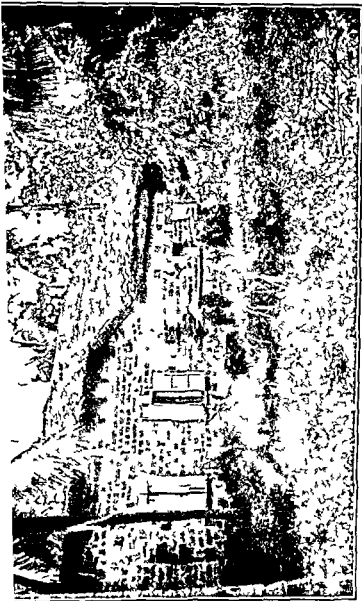
The only other produce worth mentioning is fish, which abounds in the sea and in the numerous streams and rivers in rich variety. This constitutes an important part of the food of the people of Goa who subsist chiefly on a diet of fish, vegetables and rice, varied in the case of the wealthy and more cultured classes by the addition of beef and pork. Such fish as cannot be eaten is salted and dried or is used as manure for the

soil The best period of the year for fish is from September to May when many palatable varieties are available in the markets During the monsoon the stormy seas prevent any but the most limited fishing operations and such fish as is caught is at its poorest The methods of fishing are extremely primitive Nevertheless, if more businesslike methods were adopted for marketing the daily catch from the various fishing centres there would be enough to supply the needs of the entire country As it is however, in some places there is a superfluity and much excellent fish is wasted, whereas in others none can be had Fishing provides employment, according to the last annual report of the Government of Goa, to no less than 10,000 souls Among the varieties of fish caught in Goa are soles of the finest quality and taste, lobsters, prawns, and shrimps, mullets, turbot sardines, dogfish, catfish, skates, bream, pomphrets (black only), crabs, large and succulent oysters, cockles, winkles, mussel, turtles of all sizes, and a countless variety of smaller fish, edible and very tasty eating

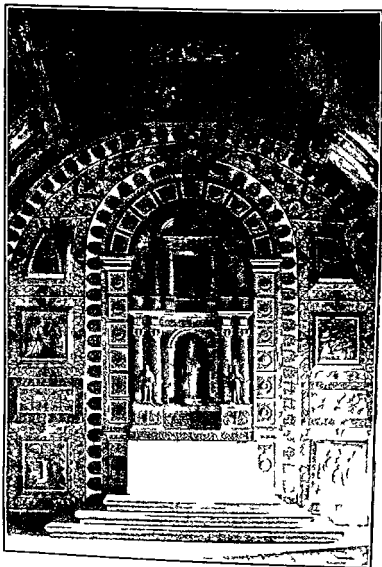
AN ECONOMIC SURVEY

Peasantry, Trade, Revenue and Wealth

THE condition of the agricultural population may generally be described as deplorable. Quite apart from the remarkable shrinkage during the past twenty years in the area under cultivation owing to the shortage of labour for agricultural purposes caused by the enormous increase in emigration there is noticeable to day a great degeneration in the soil itself. This is doubtless due to the fact that it has been under cultivation for centuries by primitive methods which have exhausted it. The manure used by the Goan cultivator is of the poorest kind and even this is only employed by the wealthier landowner. The average peasant depending entirely upon the bounty of nature to raise his crops. Despite the inadequacy of his methods, his primitive implements and the fact that he seldom raises much more than is necessary for his personal requirements, despite the resulting poverty of his resources, the Goan peasant cannot be regarded as an indigent person. He is quite definitely not that. There is not among the peasantry of Goa that indebtedness which is the unhappy mark of the peasantry of British India. The Goan cultivator or peasant is rarely in debt. On the contrary he is generally the possessor of a patch of land upon which he grows enough to feed him and his family for the year. He has some sort of abode, a small house of mud, maybe, or even a tiny bungalow of better construction, at least a hut of bamboo thatched with the leaves of the ubiquitous coconut palm. There is generally some surplus produce, rice, vegetables, coconut, or some cottage manufacture, brooms, coir rope and mats, toddy and its fermented liquor, earthenware, etc. which he sells in the markets and fairs, which



The Chapel and one of the two wells known as the Wells of St. Francis. The other well was built some years ago. Here says legend St. Francis used to bathe when he lived in Cona and in the Chapel he frequently said Mass. The water in the well which can be seen in the picture is believed to be miraculous and at the Exposition of 1859 large quantities were drunk by the people.



One of the marvelous underground chapels of the famous Nunnery of Santa Monica now in a state of neglect and ruin. Some idea of the elaborate carving may be gathered from the picture which however can convey but a faint impression of its extraordinary beauty.

abound all over Goa, to obtain a little cash to purchase clothes and some articles of humble luxury. All these circumstances combine to produce in him a degree of contentedness and a certain independence very rarely met with among the peasants of British India. But his condition is nevertheless deplorable. His standard of living is very poor and comprises the barest necessities of life. The circumstance that he is not in debt is due to the fewness of his wants and the lack of money in the country rather than to the wealth or sufficiency of his resources. His diet is generally rice and vegetables, eked out occasionally with a little fish which abounds in the rivers and the sea and is sold at a very low price all over the country, and on very special occasions with a dish of meat, which is generally the food of the wealthier classes.

There is no great encouragement to cultivate on a large scale in Goa since most of the inhabitants generally grow their own requirements except in the larger towns and cities. But of recent years the presence of a floating population of emigrants who flock homewards in large numbers every summer to spend a month or two on holiday, together with the vast improvement which has taken place in transport and communication with the advent of the motor car has given a great filip to agriculture and internal trade, particularly in the Velhas Conquistas in the provinces of Bardez, Ilhas and Salçete. As a result the economic condition of the people has greatly improved. Prices of all sorts of produce have trebled in the last ten or fifteen years and there has been a concomitant rise in the standard of living accelerated by the spread of education in the country itself partly owing to the efforts of the Government and partly the result of the influx of progressive ideas and ideals brought thither by the shoals of returning emigrants. The extraordinary development of emigration during the last half century has depleted the country of the best of its

manhood and produced a scarcity of labour with the effect of depressing agriculture to which reference has already been made. It is difficult to obtain domestic servants and workers for the cultivation of the fields. Wages have gone up enormously in consequence and whereas formerly one could obtain servants and workers for the small wage of two or three rupees a month to day salaries of domestic servants are more than three times that figure and of field workers and other labour more than five times. The agricultural industry is now almost entirely in the hands of the Hindu peasantry and in the summer months bands of field workers and artisans from the adjoining British territory make their way into Bardez, Ilhas and Salçete and the demand for their services is very great.

Trade and Commerce

In the heyday of her glory, when the Portuguese power at home and abroad was at its height, Goa was the chief entrepot of commerce between the East and the West, and was particularly noted for her very large trade in pearls (from Ceylon), slaves (mostly with Arabia) and horses, the last with the Persian Gulf. With the decline of Portuguese power, however, and the rapid rise of the port of Bombay, Goa lost her trade and to day this is insignificant. The present turnover of the entire country amounts to about Rs 200 lakhs of which imports may be valued at about Rs 160 lakhs and exports at about Rs 40 lakhs.

The enormous difference between exports and imports is a fearful drain upon the country's resources and is chiefly responsible for the poverty of the Government and the chaotic condition which characterised its finances for many years. Owing to the poverty of the people and the dearth of money in circulation there is none of that activity and business enterprise which are essential for the prosperity of a country. Few manufacturing industries of any moment exist and most manufactured articles in use are imported.

finances were rehabilitated by raising old taxes, new loans and by establishing a number of new imposts, some of which aroused considerable indignation particularly among the emigrant population scattered all over British India Africa Mesopotamia and other parts of the world But the limit of taxation among such a poor people is easily reached and till a higher degree of prosperity is attained by the population of Goa itself the Government can hardly expect to achieve the certainty of financial equilibrium The Government of Goa cannot hope for financial assistance from the mother country Portugal, which is itself perpetually struggling against adverse budgets and depleted finances Nor can the Government of Goa make any useful effort to improve trade or raise the economic condition of the people or the country without the wherewithal to undertake these necessary but expensive tasks The new taxes and the various enhanced tariffs, many of which were skilfully organised by the Governor General Jayme de Moraes, known to this day as the "Governor of Taxes," have brought some money into the coffers of the Government, which now has a balance of about four to six lakhs of rupees available for the fostering of industry and various much needed public works In 1927 for the first time in almost a century the country experienced the joy of a balanced budget and public servants, pensioners and officials whose salaries had been in arrears for years are now being paid with regularity with the consequence that there has been an enormous improvement in all departments of the Government and the public services are carried out with greater efficiency and despatch than had been the case for years

A sum of a lakh and a half of rupees has been earmarked for the promotion of industry, a measure which may be regarded as marking almost an era in the recent history of Goa A similar sum has been set apart for building bridges at Velim in Salcete

under whose able and far-seeing regime Goa has achieved greater all round progress in two years than it had for centuries before. The people are happy, and, despite the taxes, very contented, with no desire for change and a complete absence of that political unrest which afflicts the rest of India. A form of trade unionism has made its appearance and is making some head way with the artisan classes, especially in Ilhas and Salcete where the masses are more literate than in Bardez. The expression of opinion on all matters however, is unrestricted by legislation in Goa where the liberty of the press is carried not infrequently to limits that are startling and elsewhere would certainly obtain drastic official recognition. And all this trade unionist agitation as well as such political ferment as exists is merely confined to the frankest expression of opinion with no idea of translating thought into action. The Government recognises this and wisely permits a license which provides an outlet for ideas which if suppressed might have produced unhealthy sedition and disaffection.

The national wealth is a matter of the purest conjecture. There are some fine private properties belonging to residents and emigrants, a vast number of beautiful bungalows and private houses, stocked in some cases with priceless old furniture, China and glassware, thousands of Catholic churches, some of them of a certain architectural beauty and most of them very poorly maintained a few fine official edifices, the valuable historic shrine where is preserved the Body of St. Francis Xavier, three other beautifully preserved churches and convents in Old Goa dating from the 16th century, a vast number of beautiful mediæval ruins and an enormous quantity of historical remains scattered all over the country.

There is only one bank in the country, the Banco Nacional Ultramarino, hardly any gold or silver in circulation, no large incomes and not much of actual

the handful of Protestants who are mostly Europeans, profess the Catholic faith and are spiritually subject to the Archbishop of Goa who has the title of Metropolitan Archbishop of Goa, Primate of the East, and Patriarch of the East Indies. The present incumbent of this ecclesiastical office is His Excellency the Most Reverend Doctor Teotónio Vieira de Castro who is assisted in the discharge of his office by His Grace the Auxiliary Bishop of Gurza and his secretary the Very Reverend Monsignor Fragoso. The Patriarch possesses ecclesiastical jurisdiction over portions of British India (though this has been diminished somewhat by the recent abolition of the Padroado in Bombay and portions of Bengal) Macao Timor and Mozambique. Hindus and Mahomedans enjoy perfect freedom in all religious matters particularly since the establishment of the Republic in Portugal and have their own places of worship. There is to day no restriction whatever on the free exercise of any religion in Goa though formerly it was not so. In the early days of Portuguese rule the worship of Hindu gods in public and the observance of Hindu usages were strictly forbidden and rigorously suppressed owing to the religious fervour and proselytising zeal of the Portuguese people who invariably carried missionaries wherever they went and forced those whom they conquered to adopt the Catholic religion not infrequently at the point of the sword. However this may be the fact remains that the Portuguese aided by their power the zeal of their missionaries the greatest of whom was St Francis Xavier who alone won thousands to Catholicism and perhaps also by the terrors of the Inquisition which was established in Goa effected vast numbers of conversions to Catholicism all over the East. Goa became the centre of the Catholic faith in the East, a position which it still holds. Although the Hindus in Goa number nearly as many as the Catholics, Goa is pre-eminently a Catholic country and no one can

go through it without being struck by its strongly religious atmosphere. And whatever historians might have had to say of the profligacy of its people, the iniquities of the Inquisition and the corruption of public morals in the past, it is true to say to day that the people of Goa are devoutly religious upright, conscientious and of the strictest morality. The criminal records provide some proof of this. In 1928 the total number of civil suits was 636. There were 16 homicides 453 assaults, three abortions, two attempts to violate modesty and 247 various other minor offences. Thefts numbered 99 robberies 21, embezzlements and abuses of confidence 11 and various minor offences against property 92. In all 979 persons were sent up for trial for criminal offences during the year from all parts of Goa, and of these 479 were sentenced and 500 acquitted. It will be realised that this represents a very small incidence of crime in a population which consists of more than 400,000 souls scattered over a wide area most of which is not policed at all. The police force is confined to the larger towns and half a dozen important villages, the rest of the country being supervised entirely by the Regedor, a quasi magistrate who is invariably a native of the village.

All who have come in contact with Goans will admit that they are a pious and a moral race, possessing a native ability and intelligence which marks them out from among the thousand peoples of India. The reason for this high moral sense which characterises the Goan is to be found in the influence of the religion which he professes. The Goan is a practising Catholic and, as Cottineau remarks in his history of Goa, the Catholic who practises his faith and goes regularly to Confession and Communion cannot stray far from the path of strict morality in the highest sense of the term. The intelligence and ability of this race needs not to be stressed. Goans are to be found everywhere in every

walk of life in every profession and whatever the calling they follow they bring to it something which enables them to rise above their fellows. As cooks domestic servants and seamen they have achieved a reputation which has rendered their services eagerly sought after particularly by Europeans. As clerks they are to be found in every mercantile and Government office all over the East and in Africa. But that is not all. The professions in British India and Africa in Goa in Portugal on the Continent of Europe in England and even in distant America number many distinguished Goans in their ranks. By the Portuguese Constitution a Goan enjoys all the privileges of a citizen and may rise to the highest position unhindered by birth or circumstance. Most of the higher appointments in Goa are held by natives of the country who have also achieved high distinction in the services of Portugal and in the Government of that country. The leading doctors in general practice in Bombay Calcutta and Karachi and a vast number of smaller towns in British India are Goans. Goan lawyers enjoy large practices in Bombay Karachi Poona and other places. Several of them hold high official positions in the service of the Government of India. As scholars of international repute as historians of eminence as lawyers and engineers as architects and skilled mechanics the Goans may justly claim in proportion to their number a unique place among the natives of India. Even in Germany where Indian students are rare even to day the name of Goan is respected and esteemed owing to the distinguished work in that country of Doctor Bo-suet Afonso whose brilliant research in ophthalmology at the University of Wurzburg won him the unique distinction of a professorship at that famous university. Professor Afonso is recognised on the Continent of Europe as an authority in this branch of medical science and was a few years ago elected an honorary member of the Ophthalmological

Society of Paris, an honour which is shared by only fifteen other persons in the whole world. Then there are Dr Bettencourt Rodrigues who was Minister for Foreign Affairs in General Carmona's Government in Portugal, Dr Almeida Arez, who was President of the Supreme Court in Lisbon, Dr Caetano Gonsalves, Judge of the same Court, and Dr Froilano de Melo, the bacteriologist who is well known in British India and Europe.

The men we have referred to above are contemporaries. There are others who lived much earlier and achieved far greater fame. Of these the most remarkable was the famous Abbe Faria immortalised by Alexander Dumas in his novel "The Count of Monte Cristo". Faria was a native of Bardez and is believed to have introduced the art and science of hypnotism into France. He lived for many years in France where he achieved some fame as a mesmerist.

Then there was Agostinho Lourenço, a native of Margao, who also lived in France where he achieved eminence as a research worker in Chemistry.

And there is Francisco Luis Gomes, brilliant parliamentarian, historian, economist and novelist. A native of Navelim in Salçete, he was educated in Goa and became a professor in the Liceu. He was later returned as a deputy to the Parliament in Lisbon where his speeches were regarded as masterpieces of Portuguese oratory. His novel "Os Brahamanes" is one of the finest works in the Portuguese language and its plot has been screened. As an economist he was a European celebrity in his day, the companion and friend of John Stuart Mill with whom he stayed for some time in England. The first century of his birth was commemorated in May 1930 with great pomp in Lisbon and Goa and wherever there is a community of Goans. A public subscription was launched to erect a memorial which has taken the

shape of a fine statue of this truly great Goan at Campal the pretty suburb of Pangim. This statue was cast in Italy.

The Goans are a peculiar people with a temperament so strongly resembling the Latins of Southern Europe as to give grounds for the belief that there is in their composition a strong admixture of Portuguese blood. Temperamental to a degree and highly emotional they make excellent musicians and have been frequently described as the Italians of the East. Every village has its church or chapel and to each of these is attached a small parochial school where besides the elements of primary education music is taught by the local maestro generally a good musician and always an excellent violinist. Most Goans can play the violin and those who do not are generally able to play the piano the guitar or some other musical instrument. Large numbers of them earn their living as professional musicians regimental bandmasters directors of orchestras in Indian States and many restaurants in British India and as teachers of music in Bombay Karachi Calcutta and elsewhere. This love of music might have been fostered by Portuguese influence but it is also undoubtedly the result of the effect of the beautiful scenery amid which the Goan lives. If literature or literary education had achieved a high standard in Goa the country must undoubtedly have produced some eminent poets but lacking the power of expression in words the beauty of nature in which he lives has made the Goan a passable musician and a great lover of music.

Although the incidence of literacy according to the figures given above is very small if we take the population as a whole the Christian or Catholic section is generally well educated. At least 75 per cent of the community is literate the result of the enlightened policy of the Portuguese conquerors who centuries before the

dawn of primary education in British India had made the village school and free primary education a feature of every day life throughout Goa. Almost every Catholic Goan can read and write and the better classes are well, even highly educated. Living in pretty bungalows and houses on their own properties, which have been in their possession for generations enjoying the produce of their lands in affluent ease, the Catholic Goans are a cultured people with finely developed artistic tastes, an excellent discrimination, and a hospitality paralleled only by the proverbial generosity of the desert Arab. Polished manner, a well kept table the best wine to be obtained out of Portugal, intelligent and sparkling conversation and a gay intercourse which is yet restrained within the bounds of decent modesty render a sojourn to the stranger in Goa a delightful experience.

The Goan, however, is not to be regarded as a sort of paragon. He has many faults and weaknesses as peculiarly his own as are his good qualities. Although he is a Catholic of more than four hundred years standing he is still obsessed by a number of Hindu customs which have defied the influence of Western thought. The chief of these is the Hindu caste system. The Catholics of Goa still observe, though in a greatly modified degree, the caste of their Hindu ancestors and are sharply divided into Brahmans, Chardos who claim to be Kshatriyas, Gawdes, Sudras and the various other minor castes and sub castes, which according to Hinduism make up the vast sum of no caste persons or untouchables. The four named are the most important castes among the Catholics, and divide the community into three groups constantly pulling against one another in Goa and wherever else they may be found. They generally move about in separate groups though there is no real objection to mixing socially. Brahmans and Chardos and Sudras will eat with one another without

hesitation and social intercourse presents no difficulty. But intermarriage between the castes never occurs though here and there instances may be found where a member of one caste has married into another. No Brahmin will ever willingly give his daughter in marriage to a Chardo, nor a Chardo consent to marry his daughter to a Sudra. The Brahmins regard themselves and are generally recognised as the superior caste, except by the Chardos who claim equality with them and sometimes even assert that they are superior. But the Portuguese when they first came to Goa recognised the Brahmins as the superior caste owing to their intelligence, their wealth and their higher culture and only Brahmins were admitted to the priestly order and official appointments, all the other castes being rigorously refused admission to these offices. As a matter of fact the Patriarchal Seminaries of Rachol and Choraõ were expressly founded only for Brahmin aspirants to priesthood and no Chardo or other caste person could gain admission to them till comparatively recent times.

To day no restriction exists anywhere and any person may aspire to the highest appointment, civil or ecclesiastical, and there are many Chardo and Gawde and even Sudra priests. But the pre-eminently intellectual class is still the Brahmin, though the Chardo runs him every close indeed. Both these classes number the best intelligence and ability of the country among their members though unfortunately they can rarely pull together. The Brahmins hold most of the higher appointments, both civil and ecclesiastical and wield a powerful influence in Goa and in Portugal. They are a fine race whose origin, however, is still a matter of conjecture. Historical records agree that originally there were no Brahmins in Goa. Some assert that they were brought into Goa from Tripura in Bengal by one of the Kings of Vijayanagar and settled on lands in Salcete whence they

later spread to other parts of Goa. Others assert that they are the descendants of ancient Aryan settlers who came into the country from the North. The fact remains that the best Brahmin families are still to be found in Salcete, and that wherever there are Brahmins they generally live in groups, whole villages being found to consist entirely of Brahmins. It must not be imagined that all Brahmins are people of high education and social standing. There are many domestic servants and persons following menial occupations among them, but the generality are educated and follow higher callings. The Brahmins of Goa pride themselves on their pure descent from their ancestors. This is only comparatively true however. For there are many families in which admixtures of European, Jewish and even of negro blood may be traced. Not that there is any indication of degeneracy, but physical and temperamental characteristics incline to this surmise, which is only offered as a passing thought. Centuries of culture and education have evolved in them the best specimens of the Goan race. They have the defects of their class, however, which tradition has rendered too well known to need description here. Ambition, cunning, intrigue, and the lust for power which leads to unscrupulousness are the natural accompaniments of such a heritage as theirs, and they are in consequence somewhat unpopular. Many persons have said hard things of the Brahmin of India and some of these may perhaps apply to the Brahmin of Goa. St Francis Xavier himself did not regard them with very great favour judging from some strong references to this powerful caste in his letters. But that was in the old days. To-day one must regard them as an intelligent section of the Goan people who are a credit to their country.

The Chardos are no whit inferior to the Brahmins in intelligence or ability and, as a matter of fact, they possess far greater resolution, more enterprise

and a general recklessness which frequently hampers their progress. They greatly outnumber the Brahmmins in Goa and are their rivals to day in every profession and walk of life.

The Gawdes and the Sudras are by far the greatest in number. For years they were condemned by official discrimination as well by social canons to follow the humbler occupations which are still filled by their members who supply the artisans, workers and menials in Goa. But with every avenue of life thrown open to them they are beginning to rise rapidly and move about on terms of outward equality at least with the superior castes, towards whom, however, they evince no feelings of affection or respect.

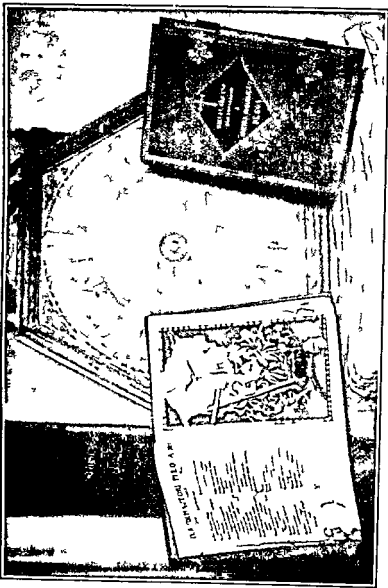
Besides the observance of caste, the Goans have numerous other social customs which are obviously of Hindu origin, and are observed chiefly in ceremonies connected with births, marriages infectious diseases and deaths, at the commencement of the monsoon and at harvest time. But despite these survivals of ancient paganism the general culture of the Goan, whatever the caste to which he belongs is distinctly Christian and strikingly Western. The people of Goa, indeed, approach more closely than any oriental people to the European character, which is not surprising, for they have had four hundred years of the most intimate contact with the fundamental principles of European civilisation, namely, Catholic ideals and Catholic principles. Catholic Goa is more Catholic than Catholic Rome, and it cannot occasion surprise that a race which has assimilated so thoroughly the religion which civilised Europe should have evolved a character that is almost exactly European. In thought, in habit, in dress and in action the Goan is the counterpart of the Latin Catholic of Southern Europe, and except for the complexion can always pass as such.

dialect of Marathi, and the Hindus who of late years have gone in for education in large numbers, speak Portuguese almost as fluently as the Catholics

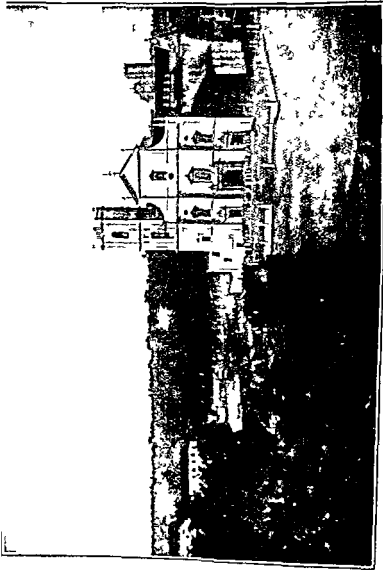
They are progressing very rapidly and at the present day they occupy a very large number of official positions to which formerly they could not even aspire. All goldsmiths in Goa are Hindus and for the excellence of their workmanship they cannot be surpassed anywhere in India. The artistic conception of design and the perfection of finish which is the mark of jewellery made by the goldsmiths of Goa would compare favourably with the best work of European craftsmen. And this is done with the crudest implements and the most primitive methods. The far famed jewellery of Mysore and Surat is crude in comparison. The pity is that their work is not more widely known.

The Mahomedans, Jains and Parsis are mostly in business, and are to be found principally at Pangim, Margao, Mapuca and the larger towns. They constitute a negligible element in the population of Goa.

Finally, the people of Goa may be divided broadly into two classes, landowners or *balcaras* and tenants or *mandocars*. Quite half the population are *balcaras* possessing holdings of lands which vary in size from an acre or two to several acres in extent. The cultivation of these are entrusted to *mandocars* who are allowed to live upon the property of the *balcara*, who besides granting them a place of residence and his protection gives them a portion of the produce of the fields where they work or pays them in actual cash. Every person in Goa is either a *balcara* or a *mandocar* whence it comes about that every body is more or less independent possessing a house or hut of his own and a patch of land to provide food and the necessaries of life. Hence again there is no mendicancy in Goa or at any rate so slight as to be utterly negligible.



Ancient and valuable relics preserved in the Museum of the Church of Holy Jesus. A
 manuscript of the Bible illuminated and copied by Pedro Torner Estavao, a Perpetual Calendar and the



A fine view of the beautiful Church of Santa Catarina Cathedral of the Metropolitan Archbishop of Goa and the Primate of the East. The old Palace of the Patriarch may be seen immediately behind it while in the distance can be discerned the magnificent facade of the ruined Cathedral of St. Augustine.

EDUCATION

OF late years education has made very great progress in Goa. In 1900 ten per cent of the total population were literate. In 1903 there were 121 primary schools of which 98 were public and 23 private, with 4,945 pupils of whom 1,255 were girls. The number of pupils in the National Lyceum or college at Pangim and several other schools of secondary education was 305. The Medico Surgical College at Pangim was attended by 88 pupils. Besides these several other schools are under ecclesiastical jurisdiction. Primary education has been provided free of cost to the people of Goa since the days of Albuquerque, and the parish schools where the elements of reading, writing and arithmetic are still taught to the village boys and girls, are survivals of that ancient system. As the original system was incorporated in the ministry of religion it naturally came about that for years the primary education provided by the State was confined to the Catholic population, which in consequence still enjoys the advantage of a much higher incidence of literacy than the non-Catholics. Subsequent to the declaration of the Republic, however, and the dissociation of Church and State in Portugal and her colonies, special primary and secondary schools were established all over Goa and an intensive programme of education initiated in Goa by means of specially appointed teachers, regular examinations conducted by salaried examiners, and periodical inspections. The numbers of the such primary schools at present existing in Goa are as follows — Portuguese 93, Marathi 7 and Gujarati 10. These are all official institutions run at the expense of the Government. There are besides hundreds of parish schools attached to the churches in every

village. Here Catholic children receive instruction of varying degrees of advancement, the course including reading, writing, figuring and music. Most of the primary schools are well attended. The parish schools however attract very few children, generally not more than a dozen or twenty of the youngest of both sexes though some have as many as thirty or forty pupils. The course in the primary schools is slightly above the same course in British India and corresponds to the French primary school curriculum.

Secondary education is provided by three Liceus or colleges. Two of these are of recent origin, having been founded in 1913 one at Mapuca and the other at Margao. The third and the principal Liceu or College in Goa is the Liceu Central de Afonso de Albuquerque. These correspond to the first grade colleges of British India but provide courses of education which are, on paper at least, far superior in all branches of knowledge. The medium of instruction is Portuguese, though the text-books from the third year onwards are mostly in French. Latin, French and English are compulsory. The two first are read and understood with the greatest facility by the students, English, however, is but indifferently acquired and rarely spoken. Neither professor nor students appear to be able to grasp the grammar of the language. The accent and idiom, of course, completely elude even the most proficient. The course in the Liceus occupies seven years at the conclusion of which the student, specially if he has studied with zeal, is generally as well up in his subject as most students would be in Europe, except in the matter of science where there is a complete lack of practical work. The courses in languages history philosophy and literature and mathematics are excellent and far above the Bachelor's courses in British Indian Universities. But the teaching of science is handicapped by the lack of professors properly trained in practical work.

and the consequent lack of experimental knowledge on the part of the student. Large numbers of students frequent the Liceus, especially the one at Pangim which is beautifully situated and bears an excellent reputation. These institutions are open to both sexes who attend classes in common. Examinations are conducted yearly by officially appointed examiners, and students who graduate are qualified to attend the Escola Medico-Cirurgica at Pangim for a degree in medicine or to take up the study of law by apprenticing themselves to a registered and qualified legal practitioner. The Escola Medico Cirurgica has an ambitious course, but the same handicap attends the instruction imparted in it, namely, the lack of practical work. There are able, experienced and even eminent medical men lecturing in the Escola Medica; but no degree of eminence, no amount of learning can compensate for the lack of practical knowledge in the study of such a practical science as medicine. Recently some effort has been made to improve in this respect by adding a bacteriological laboratory and equipping it with a variety of chemical and other apparatus. But till the professors have themselves acquired a greater familiarity with the apparatus and equipment, and till they learn that practical work must come first in the study of medicine and theory afterwards, the standard of medical education imparted in the Escola Medica will remain too poor to stand comparison even with the by no means lofty standards of medical colleges in British India.

For the study of law the graduated student must apprentice himself to a lawyer of standing, and after a period of work and study is allowed to appear for an examination before the Chief Justice who then grants him a diploma enabling him to practice before the law-courts in Portuguese territory.

Then there is the Escola Normal for training teachers for the primary schools. This is situated

in Pangim and has an attendance of about twenty or thirty students of whom a trifling proportion is female.

And lastly there is the *Escola Nacional de Sexo Feminino* also at Pangim meant exclusively for girls to the older of whom it acts as a sort of higher class society finishing school. This is one of the finest educational institutions in Goa and is very popular in consequence having an attendance of nearly 450 pupils of whom about 250 are boarders. The course provides general education and includes embroidery, lace making, Portuguese French English painting and design flower making fretwork, music, piano violin and mandolin.

Ecclesiastical education is provided for by the *Seminario Arquidiocesano e Patriarcal de Rachol* the Patriarchal seminary which was founded in 1609 and is therefore one of the ancient institutions of India. Although formerly there were two other seminaries in Goa at Chora and Chimbel and several great convents in the old capital, the Seminary of Rachol is the only ecclesiastical college now existing. At one time it was a famous institution whither aspirants for the priesthood flocked from all parts of the East and it was actually of the nature of a university or college being the successor of the College of All Saints and the more famous college of St. Paul in old Goa. To day it has fallen from its former estate and though it bears evident traces of former greatness in the nobility of its conception, its fine halls and lecture rooms, its beautiful church, its rich library, its gallery of pictures and portraits and its fine altars, it is but a shadow of what it was. There is a tradition that it was founded only for Brahmins who alone could be admitted to the order of the priesthood. This has led to much unnecessary and unedifying agitation and intrigue both inside the College and outside its walls. But these are things of the past, though occasionally some

too zealous outsider sees intrigues where none exists in reality. The College is under the sole authority of the Patriarch who appoints the Rector. It prepares aspirants for the priesthood, the course generally extending over seven years and comprising Theology, Music, Philosophy, Natural Science, History, Mathematics, Rhetoric, Latin, French, English, and General Knowledge. The medium of instruction is Portuguese. The number of students varies from 150 to a little over 200. The instruction imparted is useful of its kind, but hardly in keeping with the rapid advance of modern knowledge. Nevertheless, it turns out a number of very conscientious and hardworking secular priests who are able generally to deal with the difficulties and such minor problems as parish work in Goa presents. Some eminent divines are professors at Rachol, and if the general intellectual level of the secular priesthood is not all that it might and, indeed, ought to be, the cause must be sought rather in the poor quality of those who seek admittance to the priesthood than in the authorities who train and educate them.

Besides these official, national and ecclesiastical institutions there are a vast number of private schools where primary education in English, Portuguese, Marathi and Gujarati is imparted. Most of these are insignificant, attracting only a handful of pupils from their immediate neighbourhood. Important are the English-teaching schools at Arpora, Aldona, Saligao, Guirim, Parra and Margao. These are conducted by private enterprise though the one at Arpora is now under the patronage and general direction of the Patriarch and is conducted by a young priest, the Reverend Father Philip Mendonca, M.A. (Bom.). In all these schools the medium of instruction is English, though no pupil can be admitted without an official certificate of primary education in Portuguese. All of them are affiliated to the Bombay University.

crowds of enthusiastic spectators who not infrequently display even more interest than the players themselves. It is rare for any important game to end without some skirmish between rival bands of spectators and a dozen broken heads. Badminton is also played in most schools. There are several annual tournaments in football and hockey and these arouse much excitement and have been responsible for producing a high degree of skill among the youth of Goa.

Some of the best teams from Goa would give the leading Bombay sides a tough fight if not a trouncing, particularly at football. Hockey, however, is the game to which Goans take most readily and some of the world's best exponents of this fine game are Goans. For example, Roque who played full-back in the Indian team in the last Olympic tournament, and John Pinto, the brilliant inside left of the Customs who was formerly the centre-forward of the famous Goan hockey side of Bombay, the Lusitanians. Hockey is still young in Goa but in a few years it should produce some good material to enrich the game. Cricket has been played for years, but chiefly owing to bad pitches there has been no great improvement and none is likely to occur as it is not a game to which the Goan as a rule takes kindly.

THE OLD CAPITAL

The City of Old Goa

VELHA GOA or to give it its full and proper name Velha Cidade de Goa was the former capital of the Portuguese territory of Goa and its dependencies in India. It is situated in Latitude $15^{\circ}30'$ North and Longitude $73^{\circ}57'$ East near the mouth of the River Mandovi. The population of Old Goa in 1900 was 2 302 dwelling in about 500 houses. To day there is not a decent house in the entire city except for four magnificent Churches, and the inhabitants besides the few clergy who minister in the Churches number a bare dozen or two miserable souls, mostly servants and extremely poor. Goa is properly the name of three cities which represent successive stages in the history of Western India. The earliest of the three was an ancient Hindu city before the invasion of the Mahomedans, the second, known as Old Goa, was the first capital of the Portuguese, and is still the ecclesiastical metropolis of Roman Catholic India, the third commonly called Pangim is the present seat of Portuguese administration. The original city of Goa (Goa Velha), built by the Kadambas was situated on the banks of the River Zuari. No traces of buildings exist at this day. The next town of Goa (Velha Cidade de Goa) was built

chief emporium of commerce between the East and the West and enjoyed the same privileges as did Lisbon. It reached the climax of its splendour during the sixteenth century, but with the decline of the Portuguese power in the following century it gradually began to lose its significance in every respect, save as an ecclesiastical metropolis. Its limits when the Mahomedans first built it was three-quarters of a mile by a quarter of a mile. But its excellent harbour and the fine anchorage it offered made it the natural outlet for the vast and wealthy country lying immediately behind and it was a prosperous and important seaport when the Portuguese, desirous of establishing themselves in just such a favourable position for their vast commerce, first cast their eyes upon it. It belonged to the Kingdom of Bijapur and Adil Shah who had built a fortress for its protection in the swamp which is now Pangim was desirous of making it the capital of his Government. Adil Shah by the way was the son of a Persian merchant which accounts for the trade of Old Goa in Pearls and Horses with the Persian Gulf. The fortress which he built in the swamp which later became the city of Pangim still stands and may be seen to day as the Palace of the Governor-General on the river front in Pangim where he has his town residence and where his office and the Secretariat are housed. The name of Adil Shah or Adil Khan has been corrupted by the Portuguese into Idalcao and the Governor's Palace at Pangim is frequently referred to as the Fortress of Idalcao. Adil Shah was about to transfer the seat of his Government to the City of Old Goa when Albuquerque suddenly appeared on the river and captured it on the 1st of March 1510. A few months later Adil Shah recaptured the city and drove out the Portuguese Garrison which Albuquerque had left there. But the conqueror returned again and recaptured the city on the 25th of November, 1510, since which date it has remained

in the control of the Portuguese who have resisted several attacks from various neighbouring powers

The frequent plagues by which the population was repeatedly thinned together with the removal of the seat of Government to Pangim and the suppression of the religious orders contributed finally to effect its complete downfall. The last was responsible for its utter decadence as the Jesuits and other religious orders had contributed immensely to the maintenance of the great Catholic ideals and the preservation of the purity of statesmanship and uprightness of administration which had contributed not a little to the establishment and consolidation of the Portuguese Empire

Instead of the 200 000 inhabitants which once formed its population barely 2 000 poverty stricken creatures remained to haunt the few ecclesiastical edifices that were still standing in 1900. To day even these have vanished. Complete desolation reigns over what was once the seat of a great Empire. But four Churches in various stages of neglect and decay are left where thousands greater flourished once. Some half ruined cloisters house the pathetic relics of a forgotten culture and a vanished art and a bare dozen or two unhappy menials creep in misery in the places which echoed to the varied traffic of a whole world. Foremost among the surviving edifices is the cathedral dedicated to St Catherine by Albuquerque in commemoration of his reconquest of Goa on the day of her festival. Built as a parochial church in 1512 it was reconstructed in 1623 in its present majestic proportions having been about a century before elevated to the rank of a primatial see which it has retained ever since. Service is held daily by the canons attached to the Cathedral and it enjoys all the functions attached to the Metropolitan See of the Archbishop of Goa and the Primate of India. Attached to the Cathedral is the old Palace

nave and aisle. These have been mostly retouched and accordingly completely ruined by a succession of persons whom we can only describe as vandals. But a few canvases have escaped their devastating hand. Five great paintings in a bad state of preservation but very good nevertheless are yet untouched and may be seen hung around the shrine of the Saint. And upstairs in the Convent attached to the Church there are about a dozen portraits of various prominent ecclesiastics which are very well preserved and of some value. All these paintings in the Churches of Old Goa and the houses attached to them are of the sixteenth and seventeenth centuries. Outside the vestry is a fine specimen of Murillo's art a painting of Magdalen with the words *Fulcite me floribus stipate me malis quia amore langueo*. It is a beautiful picture but completely ruined by having been retouched obviously more than once.

ficent main altar dominated by a great wooden statue of St Ignatius Loyola. The great Roman arches before the main and side altars and the ceiling of the Sanctuary are lined with canvasses depicting incidents from the scriptures and the life of St Francis Xavier.

Attached to the Church is a great Convent which was formerly the professed house of the Jesuits in India. It is a huge and impressive pile, built in three floors with hundreds of rooms, spacious galleries and half a dozen noble halls. Only the top floor is inhabited and this is in a decent state of repair. The other portions are unoccupied and neglected in consequence. There are only two priests in this mighty building where a thousand might find accommodation and only a fraction of the place is in constant use. After Bom Jesus there is the Convent and Church of St Cajetan erected in the middle of the seventeenth century by the order of the Theatines. The site of this beautiful edifice was and is the most unhealthy in Old Goa and its miasmic atmosphere was responsible for much havoc of life among the members of the order which built it. It is in a fine state of preservation nevertheless and from an architectural point of view it is easily the first in all Goa. Its great dome modelled after St Peter's in Rome is a landmark for miles around and the Church itself a striking piece of work.

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The tomb of Xavier himself is a beautiful specimen of the finest art of the silver and marble ^{carvers} of Genoa and Italy. We shall refer to it again. The vestry is itself more valuable than hence, ⁱⁿ The Cathedral. Lined on all sides with ^{great} lies of sandalwood elaborately inlaid with ^{care} and with gold fittings the lofty vaulted room ^{immediately} the impression of vast wealth ^{and} sanctity. The cabinets with their great ^{doors} and their five hundred drawers meant for the use ^{of} numerous clergy which once were attached ^{to} the Church are the last word in magnificence and ^{worth} ten times their weight in gold. Forty priests ^{can} dress on either side with ease while along the centre are rows of Prie-Dieus enough to accommodate another forty. In the centre is a magnificent altar with a fine image of St Francis Xavier. Here occasionally the remains are kept while the usual repository undergoes repair or clearing. The Church itself is better preserved than the others and has a magni-

ficient main altar dominated by a great wooden statue of St Ignatius Loyola. The great Roman arches before the main and side altars and the ceiling of the Sanctuary are lined with canvasses depicting incidents from the scriptures and the life of St Francis Xavier.

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Of the numerous other historical edifices with which Old Goa was formerly embellished a few traces merely remain to convey some faint conception of their magnificence and grandeur. The once renowned palace of the Viceroys, built over the fine entrance to the City of which only the main arch (known as the Arch of the Viceroys) remains to day, the spacious custom-house and every other public building have completely vanished. The College of St Roque, belonging to the Jesuits, the pretentious Senate House, the once famous palace of the infamous Inquisition, the Church of the Miraculous Cross, the

far famed College of St Paul home of learning and Catholic Piety, the Hospital of St Lazarus, the Church and Convent of St Augustine, as well as the college of St Augustine close by, the Arsenal, the Chapel of the Cinco Chagas (the Five Wounds of Christ), and the tremendous Ecclesiastical Jail have all disappeared. Of most of these not even the traces remain. The sites of these vanished buildings and the place where flourished the ten thousand beautiful houses of the Golden, Goa the Magnificent, have been converted into coconut plantations, the ruins are covered with shrubs and moss and the streets overrun with grass and strewn with boulders. But though Old Goa has long since lost its civil importance, forming at present but a suburb of Pangim, its ecclesiastical influence as the See of the Primate of the East still remains. And so long as it can boast of its noble monuments of Christian piety and so long as it retains the shrine of the Great Eastern evangelist it will not cease to attract pilgrims from the remotest corners of the Catholic world.

As far back as 1759 the ruin of the old City was complete. The Governor changed his residence to Pangim, near the mouth of the river, and in the same year the Jesuits were expelled. With them went the last sparks of Commercial enterprise. In 1763 the population which at the beginning of the century had numbered nearly 30,000 was reduced to 1,600 of whom 1,198 were Christians. Goa remains in ruins to this day. Every effort to repeople it has failed. In 1827 the Superior of the Augustina Convent wrote of it "*Il ne reste plus de cette ville que le sacré; le profane en est entièrement banni*."

"The river," wrote Dr Russell in 1877, "washes the remains of a great city—an arsenal in ruins, palaces in ruins; quay walls in ruins, churches in ruins, all in ruins."

And that is all there is of Old Goa once the home of beauty culture greatness and wealth Ruins Just ruins Ruins of statesmanship of military power of culture and trade and learning and sadder than these all the ruins of devotion

There are two ways of proceeding to Old Goa One is by car from either Margao Marmagao or Pangim and the other by river launch from Pangim The details of these routes will be found elsewhere in this book The sightseer or pilgrim who travels by road must alight from the car in front of the Church and Convent of Bom Jesus whence he can easily pick his way to the various places of interest and historical association which are few and within brief distances around the famous shrine of Xavier Those who travel thither by river launch disembark at a tiny jetty pathetic relic of the great docks which once lined the river face on the left bank of the river From here a narrow road in good repair at the moment leads into the heart of the ruined capital Facing him is the famous Arch of the Viceroys which may be called the Gateway of Old Goa On the side facing the river, in the centre of the arch is a statue of Vasco da Gama and on the inner side opposite is one of St Catherine the Patroness of Goa on whose feast day Albuquerque conquered Goa for the second and last time from the Mahomedans The arch is still impressive and was at one time an elaborate piece of work There were elaborate carvings and inscriptions on both sides of it These however have been defaced partly by time and partly by the despoiling hands of ignorant persons and vandalistic hunters after relics and souvenirs In the times before the Portuguese Conquest the Arch formed one of the four main entrances to the citadel of Adil Khan The site of another entrance is still preserved in the Chapel of St Catherine a short distance down the bank which was built on the site of the Gateway through which

Albuquerque entered the City when he recaptured it on the 25th of November 1510 Above the Arch there used to be the great hall of the Palace of the Viceroys which was built over it and along the river front on both sides On the inner or townward walls of this place, which according to all accounts, was a mighty edifice and worthy of the ancient greatness of Goa were painted representations of the various Portuguese fleets which visited India with their full descriptions But all these have now disappeared with the walls whereon they were painted and not even the foundations of the once famous Palace can now be traced its site being completely covered with plantations of coconut and wild plants The area of the fortified town contained at one time 30,000 houses, a vast number of churches chapels monasteries, and nunneries, and several enormous civil and ecclesiastical buildings Among others, the great Customs house, through which passed the commerce of half the world, the grim Palace of the Inquisition, the lofty and noble Senate House, the mighty Palace of the Archbishop of Goa and Patriarch of the East, the Royal Hospital, the Asylum of the Misericordia, the Mint and the Arsenal Within the walls was also situated the famous Rua Direita, the chief market where slaves from Africa and all parts of the East were paraded and bought and sold and the most important commercial business was daily transacted As we have already remarked, all these magnificent buildings that once dazzled the eyes of visitors and travellers have now fallen into dust Not a stone upon stone remains of them A few churches are all that is left of that past splendour There are the Cathedral dedicated to St Catherine, the Church and Convent of St Francis of Assisi, the Church of St Crjetan, the Church of Bom Jesus, which contains the beautiful silver shrine enclosing the remains of St. Francis Xavier, the half ruined Monastery of St. Monica, the Chapel of St Catherine, the Chapel

of St Francis Xavier and a few more chapels of minor importance and acuter conditions of decay. A general description of them as well as of the City itself has already been given. But we append here a few notes which might interest the pilgrim or curious sightseer.

The Cathedral, properly known as Se Patriarchal e Primacial, was begun in 1510 by Albuquerque who built it over the site of a mosque which was destroyed in the sack of the town by his soldiery to whom it was given over for three days during which thousands of Mahomedans were ruthlessly slaughtered. It was at first a Collegiate Church dedicated to St Catherine to commemorate Albuquerque's victory and was the first parochial Church in Goa. In 1533 it was raised to the standing of a Cathedral and became the See of the Archbishop and Patriarch. The old structure collapsed and the present is a reconstruction which dates from 1562, though Cottineau makes out that it was enlarged and rebuilt in its present state in 1616. It is an enormous edifice covering an area of nearly 200 feet by 180 feet and is 150 feet high. It had two belfries but the one on the right was destroyed by lightning and never rebuilt. The left belfry has a great bell, the Sino do Ouro, famous as being the largest and best in all Goa. It is of very large dimensions and its sound can be heard for miles around. The bell was cast in the village of Cuncolim in Salçete and from its mellow tones is known as the Golden Bell. The high altar has, besides the statue of St Catherine, statues of St Peter and the Blessed Virgin who were subsequently elected additional patrons of the Church. It is a most elaborate piece of work, well carved and gilt and adorned with pillars, pilasters and other ornamentation, one of the finest altar pieces in Goa. Before it is a slab marking the last resting place of Dom Valente, the late Patriarch. There are fourteen other altars, some of them

exquisitely carved and adorned The Patriarch's throne in the Sanctuary is a fine piece of work and the Organ in the choir is one of the largest in India In one of the side chapels is an object of great veneration to Catholics of Goa, the famous Miraculous Cross, which was originally housed in the Church of the Miraculous Cross now in ruins The legend about this cross is that it was made by some pious shepherd boys from the stalks of palm leaves and planted in a rock by a priest Here it is averred, the Cross grew to nearly twice its original size and the figure of Christ Himself appeared hanging from it Throngs of devoted persons flocked to the Cross and Church was eventually built over it which later fell into ruins In 1513 the Cross was solemnly translated to the Cathedral and placed upon the side altar where it stands to this day, enclosed in a thin wooden shell studded with gold with a small opening through which the pious and devout may kiss it Through this it may be discerned that the Cross is actually made of teak

Another altar, dedicated to St Isabel, bears enshrined in a chest with glass panels the remains of the Jesuit Martyrs of Cuncolim, who six in number were massacred by the heathens of the place while engaged in building a church Among them was Aquaviva, the Rector of the Seminary of Rachol There are several pictures, but none of them of value On either side of the main entrance are huge but crudely painted canvasses representing St Christopher bearing Christ upon his shoulders across a stream and the martyrdom of St Catherine

The Monstrance in the tabernacle on the main altar is a rare and precious specimen of the gold worker's art, beautifully jewelled with diamonds and rubies, dating from the 16th century It is a fine example of the work of Indian craftsmen at that

period Another fine piece of jewellery, an example of Venetian craftsmanship is a beautiful chalice of silver gilt, most artistically engraved and carrying four panels depicting incidents from the Old Testament

The Cathedral, as we have stated, is dedicated to St Catherine and every year the feast of the Virgin and Martyr is celebrated with great pomp and elaborate ceremony This occurs on the 25th of November on which day Albuquerque reconquered Goa from the Mahomedans who had expelled his garrison St Catherine was elected the Patroness of Goa to commemorate the victory and for 420 years her feast has been celebrated without a break In the old days it was a rich spectacle of pageantry and lavish display The Governor-General with his entire civil and military staff, the Patriarch the high dignitaries of Church and State, the clergy, the officials and the public of church have always been associated in the observance of this historic feast, which commences with a Missa Pontificale in the Cathedral and ends with a gorgeous procession Since the advent of the Republic in Portugal it had been neglected somewhat by the civil authorities, but the present Governor-General who is a devout Catholic, has revived it to some of its ancient splendour, and this year owing to the Exposition of the Body of St Francis Xavier it was particularly grand

The Church and Convent of St Francis of Assisi have already been referred to The original building was several times rebuilt and all that remains of the original church erected by the Franciscans in 1517 is the superb portico The ceiling was covered with beautiful canvases which lined all the arches before the main and side altars These are all ruined by time and the retoucher's brush On the main altar there are a few pieces of admirable sculpture and some beautiful paintings of Saints may still be found

in the great choir where till 1828 there used to be three fine organs

In the Convent attached to this Church is housed the Museum of Archæology where may be seen a large collection of stone sculptures inscriptions friezes and frescoes all fine examples of ancient Indian Art the remains of former Hindu temples and pagodas long since destroyed probably by the zealous Portuguese themselves The collection is of undoubted value and would be better housed at Pangim or gifted to some historical society such as the one founded by the Reverend Father Heras in St Xavier's College where they could be studied classified and properly valued and looked after At present they lie neglected on the floors of a damp and dusty corridor amid a litter of rubbish at the mercy of any mischievous urchin and prowling vandal

The Church and House of Bom Jesus have also been described The beautiful casket enclosing the Coffin of St Francis Xavier is a truly marvellous example of the Italian or Florentine jeweller's finest work The casket is most intricately and elaborately carved with a perfection of finish and exquisite design that leave it without a rival in the world Of bronze decorated with beautifully wrought silver and gold ornamentation it is in deep relief every figure standing out sharply and clearly It was once covered with precious stones but these have long since disappeared though a few may still be noted on the casket Several panels around its sides depict incidents from the life of St Francis Xavier This magnificent casket, in which is placed the coffin bearing the remains of the Saint rests upon a beautiful pedestal of black Italian marble which has four wonderful bronze panels in bas relief depicting with life-like fidelity four memorable incidents in the life of the Apostle The whole sarcophagus is surrounded by four altars also of

marble and the walls of the Chapel in which it stands are covered with four magnificent canvases in an excellent state of preservation. These are untouched and obviously the work of some European artists of the 16th century. The tomb, whose value cannot be calculated, has not its like in the whole world. It was the gift of the Grand Duke Ferdinand II of Tuscany who provided it in return for the gift of a cushion upon which the head of the Saint had rested for many years. On one of the altars surrounding the tomb is a large statue of St. Francis Xavier with a Crucifix in his right hand and a staff in the left. The statue is four feet high, of pure silver and with a golden diadem set with precious stones upon its head. This statue was made in 1670 at the cost of a Genoese lady who had a great devotion to the Saint and subsequently joined a religious order. This image is exposed upon the altar only upon special occasions. At other times it is kept with several other precious articles and other relics once the property of the Saint in the Museum of St. Francis Xavier in the Casa Professa attached to the Church. Among these are three golden batons, one richly encrusted with diamonds, a silver image of Christ, a finely carved gold chalice presented by Pope Pius V and a large collection of very rich vestments thickly embroidered with gold and precious stones. There is also a large and valuable collection of archaeological remains of great interest in the house. These have been collected by the Canon in charge who is a member of the Commission of Archaeology of Goa and an enthusiastic historian. In the collection is the Missal of the Inquisition and various other interesting objects of art and antiquity. Originally built and occupied by the Jesuits the House dates from 1585. When the Jesuits were driven out by the Marquis of Pombal in 1759 it was handed over to the Lazarists who later instituted a seminary. This was suppressed in 1775 since when the house and church have been administered by a

Canon. The present administrator is Canon Aires Franklin D'Sa.

It may be of interest to know that the Church of Bom Jesus stands on what in Mahomedan times was known as the Largo dos Galos from its being used for cock-fighting. It is outside the limits of Adil Shah's citadel. In one of the altars in the vestibule of the Church are the relics of St. Pauline. Finally, the Church was built at his own expense by the Captain of Cochin and Ormuz Dom Jeronimo Mascarenhas who died in 1593 and is buried in the Church near the Northern side-door where a fine bronze cenotaph contains his remains and tells some of his fame and glory.

The vestry, to the great beauty and magnificence to which we have already referred, was built at the expense of Senator Baltazar de Veiga who died in 1659 and lies buried before the altar in the vestry. Inside is a rich gold monstrance containing a portion of the phalange of the third toe of the right foot of Xavier which fell off at the Exposition of 1859. In 1902 Dom Valente the Patriarch had it cut into two parts by the orders of Leo XIII and one of these was sent to Maria Del Carmen, fourteenth Duchess of Vilarmosa, of the family of Xavier. At the door of the Chapel containing the body is a portrait of Xavier and there is another over the door in the passage leading to the vestry. This last according to some authorities is an exact representation of the saint as he looked when he first came to India.

The Convent and Church of St. Cajetan have also been described. It possesses a fine crypt where the bodies of the Governors of Goa who die in India are kept till their removal to Portugal unless they express a wish to be buried in Goa as many have done. The house itself is as well built and designed as the Church and it is used as a residence for the Governor-General whenever he stays in Old Goa.

There is also a museum of Indian Arts, but it is very poor and ill kept

An interesting building now in a half ruined condition is the great nunnery of St Monica built in 1606 by the great Archbishop Alexio de Menezes and reconstructed in 1613 by Father Diogo de Sant' Ana. There used to be a large number of nuns in this fine convent which is situated near the ruins of the Church of St Augustine. It possessed a beautiful Chapel with a fine organ and many paintings, but all these things have vanished or been greatly disfigured by time and neglect. It is still habitable and during the busy rush which attends the Exposition of the Body provides accommodation for pilgrims especially women. In the Chapel is a very holy crucifix held in great veneration by the public. There is a curious legend about it. It is said that on some former occasion the figure of Christ opened its eyes and tears streamed down its face. This was in a time of great stress in Goa. The Crucifix is accordingly held in great veneration and visited by crowds of pilgrims. There is a fine monstrance in the chapel which is one of the most beautiful in Goa. It is about three feet high of chased silver and represents a pelican with open wings holding a sphere in its claws.

Among the ruins the more remarkable are

The Convent of St Augustine built in 1507, one of its towers and its mighty facade was still standing a few months ago, but it collapsed in the monsoon. It had fifteen altars and was the finest edifice in Old Goa.

The Convent of Our Lady of Mount Carmel was remarkable for its great architectural beauty. It was built in 1612. Only the frontispiece has survived and here every year a Solemn High Mass is sung on the 29th of November. Then there was the Convent of St John of God built in 1685. Very little remains of the Church which was a small one.

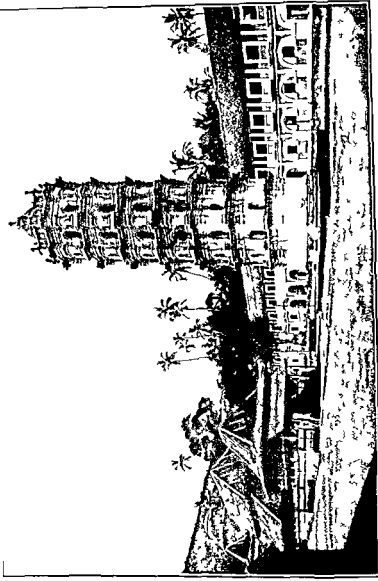
Last of all some mention must be made of the *Palacio de Inquisição* (the Court of the Inquisition). This was a three storeyed building with a magnificent facade and vast cellars lined with corridors of cells for housing the unhappy victims of religious intolerance. It was one of the most important buildings in the town and certainly the most awesome. The Court of the Inquisition was created in Goa in 1513 and continued to function till 1774 in which year it was finally abolished at the request of the Government of Britain whose forces were occupying the *Aguada* fortress at the time. During the two centuries during which it lasted it became in the hands of its organisers an instrument of terror and grim persecution. The horror inspired by its atrocities has not yet vanished utterly from the mind of Goa and here and there throughout the country one occasionally encounters grim mementoes in the shape of tablets with inscriptions proclaiming that such and such was condemned to the horrible fate reserved by the Inquisition for those guilty of sacrilege, wizardry and heresy.

All the formidable armoury of terror, torture and grim display familiar through painful centuries in Europe were transported to Goa. Unfortunate Christians sentenced by the Tribunal for the practice of sorcery or for sacrilege suffered horribly before being finally condemned. The torture chambers were situated in the huge vaults under the building. Then dressed in black robes with white stripes, wearing long conical pierrot hats pulled down over their shoulders, and carrying lighted candles in their hands they were paraded solemnly through the town accompanied by the rattling skeletons of others who had been condemned before them the object being to terrorise the populace. The victims were accompanied by a godfather, generally a *fidalg*o of the town. The procession was led by the Grand Inquisitor, the Viceroy, high dignitaries of Church and State and accom-

panied by the entire population who took a compulsory holiday. The victims were then led to a public square, their crimes were read out to them and their sentences delivered. They were then handed over to the civil authorities as the Church did not desire to have blood on its hands. The miserable victims were then publicly burnt either alive or after being first strangled to prevent any last moment recantation. These orgies of intolerance, persecution, torture and horrible murder were known as autos de fe. Although Cottineau has glossed lightly over this portion of the history of Old Goa there is no doubt that the Inquisition had a most atrocious record in Goa particularly against the so called infidels the unfortunate Hindus who provided its most numerous victims.



The New Pillory (Peloourinho Nova) at O'd Goa. This must have been erected after the abolition of the Inquisition or when that dread Tribunal fell into disuse. Here those guilty of misdemeanours and



The Hindu Temple of Shri Shantadurga at Queula in Ponda one of the oldest and holiest Hindu Shrines in Goa

usual formalities which govern international flying regulations must be complied with of course, and permission to fly over Portuguese territory obtained either through the local British authorities, the Portuguese Consul General in Bombay, or from the Government of Goa direct. This is easily obtained. A telegram addressed to Major Craveiro Lopes, the son of His Excellency the Governor General of Goa, who is the head of the Aviation Department in Goa, will obtain the required permission in a few hours and insure every convenience on landing. The aerodrome at Marmagao is equipped with sheds and other conveniences and the landing ground is bigger and better in every way than the one Bombay possesses at Juhu. There are two aeroplanes, both Junker machines, belonging to the Government of Goa at Marmagao and Major Craveiro Lopes himself is an accomplished pilot and a skilled mechanic. Petrol is easily obtainable, there is a good hotel within convenient access, and one can immediately proceed to the old city where the Body of St. Francis Xavier is preserved or any other part of Goa by motor, steam launch or rail. Such as employ this means to travel to Goa will find their way greatly smoothed as they will find the authorities eager to assist them in every possible manner. If permission has been obtained and other formalities complied with, there are no taxes to be paid, no duties and no restrictions beyond the usual customs and medical inspections, which are of a formal nature and are rapidly got through. The opportunity should not be missed of flying over Goa if only because of the beautiful nature of the country which presents a panorama unexcelled anywhere in India.

For such as possess motor cars and prefer to travel by road the journey to Goa can be no less delightful than by air. The Bombay-Poona road, thence to Belgaum, and from Belgaum over and down the

the rail cum bus route and the sea route. The railway route from Bombay is by the G I P Railway to Poona. Here one must change into the Madras and Southern Mahratta Railway which carries the traveller as far as Londa. At Londa a second change is made into the W I P Railway, which is managed by the M & S M Railway Authorities and carries one into Goa running as far as Marmagao. This is a most inconvenient route particularly for families and people with large quantities of luggage owing to the number of changes involved. From Bombay to Poona one travels in comfort. The trains of the M S M Railway are, however, not so comfortable. But they are luxurious compared with the tiny hatches into which one is cooped in the narrow metre gauge trains of the W I P Railway.

As far as Londa the trains carry refreshment cars, but on the W I P Railway one may as well as be in a desert as there are no refreshment cars and the stations along the route too small to offer any opportunity of securing any except at one or two spots. The discomfort is enhanced by the miserably slow speed at which the train moves between Londa and Goa. One could almost run faster. On entering Goa by this route one alights at Sanvordem, at Margao or at Marmagao. From Sanvordem the traveller must proceed by river launch to Old Goa or Pangim and on the way he passes through some of the most lovely scenery to be found in Goa. The river trip to Pangim occupies almost a full day and is fraught with very severe inconvenience which, coming after the protracted train journey, is intolerable. The train reaches Sanvordem in the evening and as the launch to Pangim leaves daily at ten o'clock in the morning it becomes necessary to pass the night in Sanvordem. There are no hotels in the place though one or two hostels have arrogated that much abused name. The best, or rather the least horrible of these is "Dantes's Hotel," which is

close to the station, where one may secure a bug ridden bed, a musty room, some doubtful water, passable food and atrocious wine at very cheap rates. There are several other lodging houses which are the veriest *posadas* and horrible ones at that, where one passes the night in sleepless anxiety between bugs, the fear of thieves, the caterwauling of all the world's cats and the howling of all the miserable pi dogs that ever crept about the earth. These afflictions are increased by one being surrounded by the dullest folk in all Goa. Questions and requests only produce open mouths and vacant stares. The traveller who once enters Goa by Sanvordem deserves sympathy. He who does it twice deserves affliction.

But one can go further and fare better, the further the better in fact. Instead of alighting at Sanvordem one may proceed as far as Margao, the capital town of Salçete, whose inhabitants are inordinately proud because it is larger than Pangim and boast of its alleged beauty. In actual fact the beauty of Pangim has no parallel in Goa and certainly not in Margao which is squatted on a flat level whereas the capital is daintily perched upon the slope of a hill down which its pretty pink and white bungalows straggle gaily through gardens and groves to the water's edge. But Margao is a distinct improvement on Sanvordem. It has a railway station with a refreshment room and a bar of moderate pretensions. Outside one may secure a fairly secure horse-gharry and occasionally even a taxi cab. There are two hotels in the town, the Hotel dos Aliados and the Hotel Central, far better than anything in Sanvordem but not by any means the last word in this line. Still one may secure a decent room, a fairly clean bed, eatable and even tasty food and good wine. The charges are moderate, not more than four to six rupees a day with food. There are several other so called hotels, which are more of the nature of boarding houses. Here the charges are

even less than in the bigger hotels. The accommodation and fare, however, are not so good. But for a brief stay they are comfortable enough.

Those who wish to proceed to Old Goa to visit the shrine of St. Francis Xavier, however, can proceed immediately from Margao direct to Old Goa as a special bus and taxi service has been instituted by the Government for intending pilgrims. The charges for this service are very small and can easily be ascertained from the table of fares which every driver of a public conveyance in Goa has to carry and is bound to produce on demand. The round trip to Old Goa and back can be accomplished in a few hours including the time taken to gain access to the Church through the enormous crowds which throng the place.

Lastly, one may go by rail to Marmagao, the terminus, before alighting. Here there is a fine hotel, the best in Goa, the Palace, and the only Hotel worth the name in the country. The charges range from Rs. 8 to Rs. 12 per day including food. But the service is good, cuisine excellent and the wine beyond reproach. The rooms are large and airy, the beds clean and the fittings neat. For those who wish to stay a week or two in Goa, Marmagao is the best place. There is a small population of Englishmen, including a few Scotchmen, English is spoken and understood and it is a very pleasant place. From it one can easily proceed to Old Goa and Pangim by launch and motor-car and do the usual round without great inconvenience. There is another smaller and cheaper hotel, Lobo's, which is fairly comfortable and much cheaper.

The port of Marmagao is the natural outlet to the sea for the whole area served by the M & S M Railway (metre gauge), and offers the shortest route both passenger and goods traffic. The distance from Aden to Marmagao is about the same as from Aden to Bombay. The port is provided with lighthouses, buoys and all

necessary marks and it is easily accessible all the year round and at any hour of the day or night even without the assistance of a pilot.

Marmagao Harbour is the terminal station of the West of India Portuguese Railway which is controlled by the Madras and the Southern Maratha Railway Company, with headquarters at Madras. Goods are shipped direct from Marmagao to any Continental Ports every facility being afforded for such direct shipments. Cargo can be unloaded from or loaded direct into Railway wagons, which run alongside steamers, thus reducing handling. Warehouses are built on the quay and have railway sidings alongside. Steamers of over 5,000 tons net register, from any Continental Ports can be discharged or loaded rapidly and in complete safety, in a working day of 10 hours 650 tons iron work or 800 tons bale or bag cargo can easily be loaded or discharged. The port is provided with steam cranes and all other appliances for quick loading and discharging of vessels, one of the cranes being of 30 tons capacity for discharging heavy lifts. The tonnage, quay dues and all other charges are very low, special concessions being granted for steamers arriving from European or American ports touching Lisbon. Fresh water can be obtained at a low cost.

The Bombay Steam Navigation Company's (Shepherd) steamers between Bombay and Mangalore call at Marmagao twice a week. The British India Steam Navigation Company's steamers between Bombay and Africa call at Marmagao at least once a month. The Ellermann Strick Line maintains a regular service from Liverpool to Marmagao calling occasionally at Lisbon. This service offers every facility for shipment from the United Kingdom to stations on the M & S M Railway under the "Combined Sea and Rail Through Bills of Lading". There are several stevedoring firms, the maximum rate for discharging or loading coal and general cargo being fixed by Govern-

ment at 6 annas per ton, deadweight. Goods for British India pass through Goa without any charge being collected by Portuguese Government British Customs duty payable at Castle-Rock can be paid by the Railway Company and collected at destination. Goods from stations on the M & S M Railway System to Marmagao or *vice-versa* are railed without transshipment, thus avoiding a second handling. Steam tugs, barges, etc., for unloading in the stream can be had at a very low charge.

With a view to promoting the economical, commercial and industrial development of Marmagao, a special department under the designation of the "Marmagao Improvement Trust" with its head office at Vasco da Gama, 2 miles from Marmagao Harbour has been created and the Local Government have introduced various regulations granting every facility to those intending to raise buildings for residential and industrial purposes in the whole area, comprising about 300 acres, near the Harbour. There are over 2,000 plots, each measuring between 1,000 and 2,000 square metres (each square yard—0.8361 square metre), available for residential quarters, granted on permanent lease on each payment of 2 annas to Rs 1 8 per square metre, according to their situation, in addition to an annual payment of 4 pies per square metre as leasehold rent. Marmagao is after Bombay and Karachi the most important port on this coast and could easily be developed to rank equal with Bombay.

The rail-cum-bus route is the same as the all-rail route as far as Belgaum where one arrives at about nine o'clock on the day after leaving Bombay. A bus service starts from Belgaum for Pangim every morning at ten o'clock making the capital between four and six the same evening. This cuts out the inconvenience of the all-rail route and gets one to Goa a day earlier. The road passes through some beautiful scenery as we have already remarked, but

there is not much time to enjoy any but glimpses of it. It is comfortable enough and has the advantage of being inexpensive as the cost of a seat as far as Panjam is not more than five or six rupees.

Finally there is the steamer route. This is provided by the Bombay Steam Navigation Company, whose steamers leave the Ferry Wharf every day in fair weather at 10 o'clock to arrive in Goa after making a few intermediate ports at seven o'clock the next morning. If one travels first class this is quite a pleasant journey. The cabins are somewhat small and stuffy but there is always a stiffish breeze which makes a stay on deck very enjoyable. A catering contractor on board provides food according to requirements and one can have excellent meals, the whole cost including tea etc., amounting to not more than five rupees for the voyage. There is no bar on board and one must provide one's own liquor. The cost of a first class passage to Goa is Rs 16. Baggage up to two maunds may be carried free.

There are two other classes, the Upper Deck and the Lower Deck. Here the cost is less being Rs 6/8 and Rs 5 respectively.

An Upper Deck ticket entitles one to carry one maund of luggage free and a Lower Deck twenty seers. Excess luggage over these allowances is charged for at Rs 180 per maund. Provisions if carried must be paid for at the rate of two rupees per maund.

Travelling by these classes is apt to be a very uncomfortable experience especially when there is a rush of passengers who are huddled pell mell like sardines to lie upon the deck or sit huddled up without room to move or lift an elbow sometimes till they arrive in Pangim. Many of them go to the docks hours before the steamer is due to start to secure room on board only to find themselves as cramped up as the latest comers. Luggage and passengers are piled indiscriminately and in the most disgusting, even

indecent confusion, the full effect of which can only be perceived in rough weather. The horror of a voyage to Goa under such circumstances upon the deck or in the steerage is indescribable. Nevertheless thousands of persons brave them and year after year the same conditions recur with unfailing regularity. This is only possible because the Bombay Steam Navigation Company have a virtual monopoly of this ferry service and their steamers provide the quickest and most convenient means of getting to Goa.

For the period of the Exposition the Company proposes to run special direct week end services from Bombay to Goa starting from Bombay on Friday evening arriving in Goa on Saturday morning and returning on Sunday evening to land in Bombay early on Monday morning. This will be eagerly availed of by many persons who are unable to get away for longer periods than a week end and the Company will find their steamers packed for every such run.

For those who go by this week-end service a slight concession will be made on the fares.

The Indian Co operative Steam Navigation and Trading Company has one steamer still plying to Goa the "San Francisco Xavier". The cabin fare on this vessel is Rs 12, the other fares being the same. But the cabins are situated below and are extremely uncomfortable and stuffy. The vessel is slower in speed but it is very popular among the Goans many of whom prefer to travel by it and face the discomforts. The food is not so good as on the other boats and the crowding generally much worse.

Only cabin passengers can dine in the saloon on all these boats. Others must take their meals on the deck where they are. Orders for meals are taken by the servants of the catering contractor who supplies the food as ordered to the passengers. The charge is trifling. Soda-water, ice fruit, etc., can be obtained

from vendors who have their stalls on board each steamer and ply a thriving trade in busy seasons when passengers are numerous

On arrival in Goa the steamer is boarded by a medical official at Pangim who stands at the gangway and examines each passenger as he steps out of the vessel. Persons found to be ill or suffering from any disease are liable to be quarantined for periods which may extend from a few days to several weeks.

All passengers must disembark without their luggage which is unloaded by the port authorities themselves. The beddings are fumigated with sulphur to prevent the importation of diseases into Goa, all fruit and vegetables must be dipped in disinfecting solution and sweets and pastry are liable in times of epidemic and even at other times to be destroyed for the same reason.

All other luggage has then to be opened and submitted to the Customs authorities who are obliging enough as a rule and generally work with despatch. Dutiable articles are charged for, the boxes chalked and the passengers are free to pass out of the barrier after paying a sum of one anna for every piece of luggage and the payment of another two annas as immigration tax.

Pangim is a large and as we have said more than once a very beautiful town. It possesses only one good hotel the Hotel Republica, about two minutes walk from the dock. Here one may obtain very good, well furnished rooms with spotless beds, shower-baths and clean linen at Rs. 6 to Rs. 10 per day in the main building. There is an annexe where rooms may be had at cheaper rates. There are not so large nor so well furnished, but they are very comfortable and clean and furnished with irreproachable beds. The food is very good and well cooked and the best wine may be had.

There are three other hotels, the Hotel Lusitania, recently founded, the Hotel Central and the Hotel Misquita. The last is very prettily situated in a beautiful suburb of Pangim, Campal, and contains half a dozen attractive rooms, very cleanly furnished, with excellent bath rooms and all other conveniences. There is a pretty dining room downstairs and the whole establishment is on the lines of the country hotels of England. The food here too is good and the wine no less so. The charges are Rs 12 per day including food.

The two other hotels are neither of them so good. The rooms are not so clean, there are no bath rooms attached and the linen is not always spotless. But the food is good and tasty and the wine of a good quality.

From Pangim one may go more easily than from any other place to any part of the country, Pangim being the headquarters and starting place of all the services. There are fine roads in the City, passable horse gharries which are often cleaner than the Bombay Victoria, and any number of taxis available for hire.

From Pangim to Old Goa is but fifteen minutes by car and the cost of the round trip with a detention of half an hour at Old Goa is only five rupees. Ferry steamers ply in all directions and one may go across the River Mandovi, upon which the town is situated, for a couple of annas and to most parts for the sum of six or eight annas. Across the River at every point of importance there are taxis available for hire by which one may go in a few hours to the remotest parts of Goa by the network of roads which stretch in all directions. The charge for these depends upon the distance travelled and the time spent in waiting and these are easily assessed by means of the *tabela* or table of fares fixed by the authorities.

For the man who can afford a first class passage the sea route is the most delightful method of getting

to Goa. Unfortunately cabin accommodation is limited. Most boats have only three two berth cabins and these are generally booked in advance in times of rush such as the Exposition, or during a holiday season such as the months of May and December. The best plan is to telephone or wire to the Bombay Steam Navigation Company and to book one's berth several days before one proposes to embark. At a busy time one may be unable to secure a booking for as much as a week at a time. The best cabin accommodation is aboard the "HIRAVATI" where first class passengers have a special deck to themselves, and a spacious saloon round which the four airy cabins are situated. For such as like plenty of breeze the fore cabins are the best, those who hate draughts should book the aft cabins. Failing cabin accommodation one may travel on the decks where he will find the crossing most unpleasant in a busy season, though it is apt to be pleasant if there is no rush of passengers and overcrowding.

From the landing dock the traveller can drive straight if he wishes to Old Goa. A taxi with accommodation for five persons costs five rupees for the round trip with eight annas an hour extra for detention. Those who find this expensive may travel by one of the motor buses which during the Exposition will ply continually between Pangim and Old Goa. A seat in one of these costs only a few annas and there is no extra charge as one can always get a bus to return. Large parties of tourists or pilgrims travelling together who wish to visit the shrine together will find it difficult to secure enough cars in Pangim unless they arrange beforehand. This may easily be done through the Pangim agent for Shell Petrol, Mr. M. Almeida, who on receiving a telegram or letter from a fleet of as many as fifty special cars for a round trip far more pleasant is to travel to Old Goa. A constant

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Equally convenient less dusty and far more pleasant is to travel to Old Goa by river. A constant

service of steam launches plies throughout the Exposition and a first class ticket costs only six annas while a second class ticket costs three annas. The trip by launch is very enjoyable as the vessel passes through some of the most beautiful scenery in Goa. It is like seeing some gorgeous film of natural scenery with here and there a pretty building or tapering spire to break the monotony of green beauty. As the boat leaves Pangim she passes on the right the picturesque suburb of Ribandar, once a beautiful town of palatial residences where dwelt the Portuguese aristocracy of olden days. On the left several islands with a most luxuriant vegetation succeed each other, each more beautiful than the last.

From Margao one can go to Old Goa by motor-car *via* Cortalim. The road is fine and broad and the hire of a car from Margao to Cortalim is Rs 2-8-0. At Cortalim the River Zuari must be crossed in a ferry-boat. This costs only four annas but is apt to be a very shaking experience for nervous people though it is quite safe. The passenger lands at Agassaim on the other bank and from here may engage a car to take him straight to Pangim or Old Goa for the sum of Rs 2-8-0. Buses also ply from Margao to Cortalim and from Agassaim to Old Goa and Pangim and a seat on these costs only four to six annas a trip.

From Marmagao the traveller must first proceed to Pangim, though he can, of course, go to Margao by train and then proceed to Old Goa as described above. The train arrives at Marmagao at 11 o'clock and the traveller may either take a rest or proceed to Pangim immediately. A steam launch awaits the arrival of the train and for nine annas a ticket conveys passengers to Dona Paula, the seaside suburb of Pangim, from where it is a fifteen minutes' run by car to Pangim at a cost of Rs 1-8-0. From here he can go to Old Goa by car or bus or launch as already stated.

PANGIM, THE NEW CAPITAL.

PANGIM or Nova Goa, the present capital of Portuguese India, comprehends Pangim, and Ribandar as well as the old city of Goa and the pretty suburbs of Campal and Dona Paula. It covers with its suburbs an area of eight square miles. It is situated near the western extremity of the Island of Tisuary (so-called from its possessing thirty villages, *Tis vadi*), on the left bank of the Mandovi about three miles from the mouth of the river. Ribandar is connected to Pangim by a narrow causeway, 300 yards long, named after the Count de Linhares, over which passes the main road to Old Goa. Pangim occupies a narrow strip enclosed by a causeway on the east, the village of Santa Ines on the west, the river on the north and a hill which walls it on the south. This hill lends it its air of beauty for on the eminence and down its sides is built most of the town in magnificent residences and numbers of pretty bungalows which cling to the hill and straggle down to the level below along the red streets which climb in all directions. In the 18th century it was a miserable village, inhabited by a few fishermen dwelling in *cadjan* huts, and remarkable only for the fortress of Adil Shah which is now the town residence of the Governor General and the home of the Secretariats which compose the administration. Most of it was swamp, but as in the case of Bombay the surface has been gradually formed by filling up hollows and reclaiming large tracts of marshy land.

Pangim was selected as the residence of the Portuguese Governor in 1759 by the Count D'Ega who transferred his seat thither owing to the decay of Old Goa, the silting of the harbour and the prevalence

of a virulent type of fever in the former capital. In 1843 it was formally raised by royal decree from the Court of Lisbon to the rank of the capital of Portuguese India.

From the river the appearance of the city with its row of public buildings and elegant private residences along the water front, its picturesque shipping and the wealth of greenery which frames it on all sides is very beautiful. And this first impression is not belied by a closer inspection of its neat and spacious roads, bordered by decent houses, its public squares, its monuments and restaurants, its motor cars and clearly-kept gharries and their uniformed drivers. Of public buildings the most imposing are the barracks, an immense quadrangular building, the fine Church of the Immaculate Conception, the Governor's Palace, the Custom House, The Municipal Chamber, the Central and Maternity Hospitals, the Jail, the Accountant General's Office, the imposing Patriarch's Palace on the brow of the hill, the beautiful Liceu Central and the splendid residence of the Governor at the very extremity of the island at Cabo which was formerly a Franciscan Convent. The Palaces of the Governor and the Patriarch contain fine galleries of full length portraits of all the incumbents of these offices and there are valuable archives and books in the libraries attached to both.

The City wears a pleasing air of contented prosperity, livened into activity every morning by the arrival and departure of the Bombay Mail Steamer. There are a number of public squares and some fine monuments and statues. In the evenings the population is out of doors either promenading or listening to the band which discourses good programmes twice or thrice a week. The cafes of which there are several good ones have their patrons sitting at tables on the side walk and here one may pass pleasant hours sipping the delicious wine of Portugal or drinking

the more prosaic beer and harsher Whiskey All these liquors scents and other articles of luxury and finery may be obtained for cheaper than in British India owing to the low tariffs The cost of an evening spent in a Cafe with a party of friends hardly comes to the price of two or three pegs of Whiskey in a Bombay hotel Pangim is in every way as good as it looks There is, however no theatre and only one Cinema, a somewhat dilapidated structure where a gramophone discourses rancous Music and ancient films are viewed with enthusiasm by such as frequent it The better class people spend their evenings at home or visiting friends a pastime which to those who have experienced it in Pangim or elsewhere in Goa can be far more delightful and stimulating than any theatre or cinema

Places of Interest

Besides seeing Old Goa the traveller should not omit to see Margao, the capital of Salcete, to which we have already referred The town, though by no means as finely situated as Pangim, is pretty and worth a visit Hotel accommodation is poor and scanty, but it only takes an hour to make a tour of it There is a very fine church with some beautifully carved altars, several very pretty chapels and a number of fine buildings of which the chief are the Hospicio do Sagrada Coracao da Maria, which is a finely equipped surgical hospital for the poor, the Sanatorium, the Camera Municipal, the best building in the town, and the Liceu Municipal Margao has a very cultured and aristocratic population and many of its citizens have attained eminence in Goa and in Portugal The most famous of these are Bernard Francisco da Costa, the politician and founder of the newspaper *O Ultramar* and Agostinho Vicente Lourenco, the Portuguese chemist, well-known in France

On the way to Marmagao the train halts at Vasco da Grama where a new town, the future capital

of the Conselho of Marmagao is under construction Vasco da Gama is a rising town with broad roads fine buildings and gay bungalows

Then there are Ponda which affords a glimpse of Goa's rugged portion and Mapuca the capital of Bardez situated on all sides of a small hill. A direct run from Pangim to Ponda across the newly built bridge of Banastarim occupies exactly an hour. Ponda possesses some of the most beautiful Hindu temples in Goa. They are situated in the villages of Priol, Queula and Bandora. The last village is the residence of the Raja of Ponda who receives from the Portuguese Government an annuity of Rs 10 000.

There are also other temples at Pangim. Fontain has Mapuca, Verem, Margao, Paroda (Bhutnath Temple very old), Suoda, Candella, Marcela, Sanquelim, Sanguem and Quepem. The temple of Sanquelim has a tradition more than 600 years old. The image of Shri Saptcoteswar which is venerated there was originally at Divar. The Mahomedans destroyed that temple in 1313 and it was rebuilt in 1367 by the order of the King of Vijayanagar. It was destroyed again by the Jesuits between 1548 and 1560 and a church erected on the spot. The image was removed by the Hindus to Sanquelim and a new temple erected there which stands to this day.

The Hindus of Goa have three spiritual heads. All except the Gaud Saraswat Brahmins owe spiritual allegiance to the Jagad Guru Shrinakacharya of Sringeri in British India. The Gaud Saraswats are divided into Vaisnavas who have their head in the Swami of Canacona and Smritis who have the Swami of the Queula Temple as their leader. Both these Swamis exercise a spiritual jurisdiction over several Mutts in Benares, Nasik, Gokarn and other parts of British India.

Mapuca is on the opposite side of the River Mandovi from Pangim and to get to it one must

first cross the river by boat, which costs anything from one anna to eight annas according to the number of passengers, or by steam launch, a first class ticket on which costs only nine pice. A continuous service of launches runs between Pangim and Betim and Verem on the opposite bank whence one may go to any part of Bardez inside of half an hour. The cost of a taxi to Mapuca from Betim is Re 1 8-0. There is not much to be seen in Mapuca. None of the buildings are of any great beauty. But one passes through Bardez and can realise the nature of this part of Goa and glimpse the innumerable bungalows small and large and of varying degrees of beauty which dot the countryside and hills for miles around.

If opportunity offers one should visit the famous beach of Calangute within easy reach of Mapuca, Verem, and Betim whence one may get there by car for the sum of two or three rupees though a bus can take one there far cheaper. The beach of Calangute is the finest in India and stretches in wide sweeps of the whitest sand for miles. It is beautiful particularly at night when the phosphorescent gleam of the open sea, the cool breezes that blow in across miles of ocean and the sighing sigh of thousands of palms combine to invest it with a bewitching air of romance and glamorous beauty. Hither crowds the Goan from all parts of the world for a holiday in April and May during which months it is quite a populous resort. Moonlight on the beach at Calangute, with the tinkle of the mandolin and guitar accompanying the can tinhas and folk songs of parties of holiday makers, has all the charm with which literary tradition has invested the happy isles of Hawaii. There is a much bigger and even more beautiful beach in Salcete stretching for nearly ten miles in one unbroken length from Velcao to Betul. A month spent on these beaches where bungalows are cheap and living even cheaper, is a month spent well indeed.

ADMINISTRATION

FORMERLY the administration of Goa was characterised by an intensely powerful religious spirit. The Portuguese people were and still are very devoted Catholics and it is history that wherever the Portuguese flag was carried by her great conquerors and navigators it was invariably accompanied by the Cross. In Goa the religious authorities led by the Archbishop and Patriarch of the East, as he was also called, occupied a position in the administration which wielded as great a power at least as the Governor-General himself. And on innumerable occasions when the Governor-General was absent or when he died the Archbishop of Goa was invariably entrusted with the conduct of the administration. He was always the most important member of the Governor-General's Council and no important decision on civil affairs was ever taken without his consent and approval. In religious matters it goes without saying that the Patriarch's authority was supreme, though the Governor-General enjoyed by delegation from the Court of Lisbon, the privilege accorded by the Pope to the ruling house of Portugal of nominating the important ecclesiastical appointments in the first instance. Today not even the shadow exists of the Patriarch's power in civil affairs, though in religious matters he is still the supreme authority in the East of the Catholic clergy and laity. The overthrow of the Portuguese monarchy in 1910, the formation of the Republic and the subsequent anti-Catholic legislation upon which the new regime embarked in the following years completely destroyed the power of the Catholic Church in Goa as in Portugal. The Catholic religion, hitherto for centuries the State religion, was disestablished, and the work of Pombal, who drove out the Jesuits, completed by the expulsion

of all religious orders from Goa, the abolition of salaries paid to the clergy in the thousand village churches, the prohibition of the teaching of religion in the State schools, the establishment of a court of civil marriage where Catholic could be married without the blessing of the Church and several other similar enactments. But it was not long before the new regime in Portugal and her colonies realised that a religion established and bred into the very marrow of the people during centuries could not be eradicated by the convulsion of a moment. It became evident that the influence of religion, particularly in the colonies, was the most powerful factor in the cementing of the bond of loyalty between the Government and the people. And from this understanding was bred a spirit of tolerance in the Government of the Republic towards the Catholic religion, which under the fostering guidance of the Vatican led to the conclusion of a Concordat in 1928 permitting the free exercise of religious powers by the Catholic clergy, restoring to the Patriarch many of his properties and powers and re-establishing the principle of paying salaries to the hierarchy and the clergy for the performance of their religious functions. Although Catholicism is not actually recognised as the State religion in the constitution of Portugal or her colonies, it really enjoys that position by virtue of this Concordat and today it may certainly be regarded as the State religion since the ecclesiastical authorities are paid from Government funds, since the Government has the right of nomination to important ecclesiastical appointments, subject, of course, to ecclesiastical approval, and since it actually participates and

he had left there after he had first conquered the country from them at the beginning of the year 1510. In this festival, which is really a religious occasion, the Governor invariably participates in observance of a tradition which is now more than four hundred years old. Another example is the exposition and guardianship of the Body of St. Francis Xavier. Although this is again a matter entirely of religious devotion the Government of Goa plays almost the principal part in it. Its authority in regard to the custody as well as the exposition of the body of the Saint for public veneration is equal with that of the Patriarch. The Governor of Goa has one of the three keys to the casket in which lie the sacred relics of the Saint, the Patriarch and the Home Government being entrusted with the two others. In the management of various charities and charitable institutions also originally founded by piety and devotion, the Government plays its part. It will thus be seen that although the Republic of Portugal has disowned the religion of its fathers, it nevertheless continues to regard it with esteem and tolerance in the Colonies and accords to it a recognition which virtually establishes Catholicism as the State religion.

Regarding the administration itself several changes have been made since the establishment of the Republic of Portugal in 1910. It would be profitless to record any of these except the latest which is now in force. The Lisbon Government by Decree No. 3266 dated July 12, 1917, enacted new rules for the administration of Portuguese India under a *Carta Organica* which came into force on July 1, 1919. This *Carta Organica* which laid down provisions for the civil and financial administration of the Colony was subsequently modified by Regulations Nos. 1005 and 1022 dated August 7, 1920, and August 20, 1920 respectively, and by Decrees Nos. 7008 and 7030 dated October 9, 1920, and October 16, 1920, respectively.

A new *Carta Organica*, modifying in various particulars the one which came into force on July 1, 1919, was enacted for the administration of Portuguese India by Decree No 12499 dated October 4, 1926 and this is the one at present in force

The entire territory of Portuguese India, which comprises Goa, Damaun and Diu, is ruled by the Governor-General who has his official residence in the capital at Pangim or Nova Goa on the Island of Tisuary, and wields supreme authority throughout the territory Damaun and Diu are each under a Lieutenant-Governor who are subject to the authority of the Governor-General The territory of Goa is under the direct authority of the Governor-General whose power is supreme, though he is expected to rule in accordance with the advice of his Council The Council, however, is merely an advisory body and can possess no real authority except by the sanction of the Governor-General, who derives his authority from the Home Government at Lisbon acting through the Minister of Colonies, to whom alone he is responsible The Governor's Council has certain legislative powers which are subject to the approval and sanction of the Governor-General who may veto any of the Council's enactments The Council has the right, according to the Constitution, of appealing against the Governor-General's veto and, in case the Governor-General refuses his sanction, of applying for sanction direct to the Home Government But as most members of the Council are either nominated by the Governor-General himself or subordinate to him in the various departments of the Administration, this right of direct appeal to the Home Government, it will easily be understood, is rarely exercised and his authority is virtually supreme

The principal organ of administration next to the Governor-General and working in collaboration with him, is the Governor's Council (*Conselho do Governo*)

which is an advisory body with legislative powers. Besides the Governor-General, who is *ex-officio* President, the Council consists of the following members :—

Four Officials.—The Attorney-General, the Controller of Finances, the Director of Civil Administration, and the Director of Public Works.

Five Elected Members.—Three from the Velhas Conquistas, i.e., the three provinces of Ilhas, Bardez and Salcete; one from the Novas Conquistas; and one from the Districts of Damaun and Diu.

Five Members nominated by the Governor-General to represent the Agricultural, Commercial and other interests.

The actual business of administration is carried on through the following Secretariats: Home and Political, Finance, Customs, Military, Naval, Agriculture, Health and Public Works.

of the Municipal Corporation of the Province of Ilhas, one member elected by the commercial and industrial associations of the district, one member elected by the sixty highest taxpayers of Goa, one member elected by the Associations of landowners and farmers of the various districts, and one advocate to represent the lawyers elected by the Legislative Council from among the legally qualified

There is also at Pangim a judicial body known as the *Tribunal Administrativo Fiscal e de Contas* whose function it is to settle all administrative questions in dispute whether these are questions of authority and jurisdiction the interpretation of contracts entered into by the Government, inter-departmental or inter-official disputes official accounts, assessment of land revenue, etc, etc This is a purely official tribunal and takes cognisance only of disputes involving and pertaining to the administration of the country and does not admit civil disputes or criminal cases, which are dealt with by the ordinary judicial bodies It is composed

Besides these administrative and judicial bodies there are the following administrative bodies functioning under the direct supervision of the Governor-General. The Technical Council of Public Works which looks after the engineering and other public works, and the Council of Public Instruction which looks after Education and allied interests.

The Government of Goa during the days of its power preserved peace and order with a strong and ready hand and retribution followed swift upon the heels of crime in the remotest corner of its extensive domains. From Pangum to Macao, wherever floated the Flag of Portugal, there was bred in the hearts of those who owed it allegiance a sense of respect and a wholesome fear of the might and justice of their rulers. There followed a decadence from the high ideals of those early days, chiefly owing to the luxury and opulence of the capital, where life became almost at once a round of roystering gaiety and licence unrestricted by the canons of society and religion which had proved such useful mentors in Catholic Portugal. Then came regeneration in the wake of St. Francis Xavier, whose apostolate and kindly zeal cleared the brothels of their frequenters and induced in the people of Goa a virtue which lived for years after his death. Thus naturally induced a high sense of public duty in the rulers and, equally naturally, a sense of respect and law abiding obedience in the ruled. With the break up of Portugal's Empire and her power in the East there was a relaxation of authority, and for years life in Goa was hardly remarkable for the rigour of public justice or the efficiency of public administration, nor was it characterised by any sense of public duty or public weal. But with the advent of the Republic there has been noticeable a gradual improvement in the government of the country, which has been greatly enhanced and accelerated during the past decade under the regimes of Governor Jose de Freitas

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For the decision of civil and criminal matters there is a separate judiciary consisting of one High Court with full appellate jurisdiction over the entire territory of Portuguese India and Macao and Timor, the Portuguese possessions in China It consists of five Judges and one Attorney General There are also Courts of Justice at Pangim, Margao, Mapuca, Bicholim, Quepem and Damaun, and Municipal Courts of Justice at Marmagao, Ponda, Diu and Nagar-Aveli, a district of Damaun

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Rébeiro and his successors till today when owing to the ability and firmness of the present Governor His Excellency General Joao Carlos Craveiro Lopes, his great experience of Goa and the vast improvement in communications which has taken place during the past five years the administration of the country has improved out of all recognition. All slackness has disappeared from the public services, which now function with promptitude and regularity, no corruption is evident anywhere, the finances have been rehabilitated, new vigour instilled into public life, and everywhere there are signs that Goa may look forward with the passing of years to a bright and prosperous future, shorn undoubtedly of her ancient glory, but nevertheless enough to make it a country eminently desirable and a credit to its people and its rulers. There is a network of roads covering all parts of the country and constantly maintained in a state of good repair. Over these run a number of efficiently conducted motor-bus and motor-car services several times a day enabling rapid movement and easy communication at a ridiculously low price, unless one engages an entire vehicle, in which case the charge is naturally higher, though still cheaper than in any other part of the world distance for distance.

Then there are the rivers, navigable streams and canals along which ply several launch and steamer services run efficiently by the Government at a charge so low that it seems impossible these ferry services, known as the *Navigação Fluvial*, could pay. As a matter of fact they do not, and the Government has suffered severe losses in maintaining these ferry services, by means of which one may travel to the most important parts of Goa by water from Pangim.

There are several large and extremely well equipped Government Hospitals where the poor may find shelter and relief from illness free of cost, and such as can afford to pay obtain skilled treatment for most

diseases at charges which are low enough to be within the means of all but the utterly destitute and indigent.

For the poor and destitute, of whom in Goa there are fortunately very very few (as a matter of fact there is none so poor in Goa but has at least the means of existence or some one, friend or relative or neighbour or patron, to care for him) there are several homes and asylums where they may demand and obtain shelter, food and clothing as long as they need

The administration of justice is swift and certain. Gone are the days when crime went unpunished, and suits were protracted to swell the pockets of lawyers. The capital punishment has been abolished in Goa as elsewhere in Portuguese territory, but murders are unheard of and crimes of violence rare enough to create a sensation all over the country. There are very few prisoners in the jails and these are well cared for and treated in a manner which is calculated to reform and incline them to more orderly habits of life rather than to harden them in the ways of crime. The influences of society and religion are employed constantly and judiciously to educate the prisoners to better modes of existence and other countries could copy the Portuguese prison rules with great advantage. Owing to the generally peaceful and orderly nature of the people litigation is infrequent, and, whatever might have been the state of affairs in the past, suits today are promptly despatched and settled with the minimum of delay and expense.

There is a very prompt and efficient post and telegraph service functioning regularly between the larger towns and villages and between Pangim and all foreign countries through Belgaum and Bombay. The regulations and charges are exactly the same as those in force in British India and the security of these services not a whit inferior to those of any other country. In the remoter villages some slight delay must

naturally result in the delivery of letters and telegrams but this is only to be expected and is not by any means greater than necessity imposes

There is an efficient police force which is chiefly employed in the larger towns in the regulation of traffic. This is done by means of standing regulations and others issued as emergency dictates. But such is the respect for law in Goa that no actual policeman is ever needed to direct traffic. A road sign is sufficient and nothing—not gold, nor threats—will ever tempt a chauffeur or Jehu to go counter to the sign. What is more every driver of a public vehicle must carry a table of fares and he dare not ask for more than his proper due, though, of course, he will try to fleece the newcomer. But a request to see the *tabela* or table of fares will promptly reduce him to order.

The roads in the large towns, particularly in Pangim are beautifully clean and well kept, there is no litter or garbage to be noticed in any public place or street, pedestrian traffic is strictly confined to the pavements and a general sense of decency and public order is everywhere manifest.

These are all signs of the efficiency with which the country is administered today and the credit must go to His Excellency the Governor-General and the heads of the Departments concerned. The inhabitant of Goa, but, more than him, the emigrant who returns from other lands, had long been accustomed to a different state of affairs and such great improvement must come to them as a welcome change for the better.

**Banks, Currency, Army, Police, Hospitals,
Asylums, etc**

As we have stated elsewhere there is only one bank in Goa, The Banco Nacional Ultramarino of Portugal, which has its headquarters at Lisbon and branches in Bombay, Pangim and all parts of the world. There is also a postal savings bank, which is stated to have

several lakhs in deposit, though owing to the depreciation of Portuguese paper money few people resort to it nowadays. The rupee is the unit of currency and is legal tender for any amount. There is no mint in Goa though one formerly existed in Old Goa. Other coins in circulation are the silver 8 anna 4 anna and 2 anna pieces of which there is a very small quantity in circulation. This deficiency is supplied by the Banco Nacional which is authorised to issue notes of these denominations which are legal tender and are in common circulation, the change for a rupee amounting occasionally to a handful of these notes and that for five rupees to a fistful. British Indian Coin passes current in Goa and British Indian notes of higher denominations are in eager demand and frequently exchanged at a premium. Both coins and notes are legal tender for any amount. Demand drafts may be purchased at any branch of the Banco Nacional Ultramarino upon the Bank in Goa and thus greatly facilitates commercial transactions and is of considerable assistance to travellers and others.

Formerly Goa possessed a large army, European and Native. The latter was disbanded in 1871 owing to the rebellion which broke out in Goa in that year to which we have referred elsewhere. The European army in 1901 consisted of 2,730 men of all ranks with a superfluity of officers. Today it consists of a hundred or two European soldiers, a few European officers and several Indians, who hold Commissions either in the Indian army or the Portuguese army. The force is well drilled and costs the Government of Goa about a lakh of rupees annually. The strength of the police force is about 100 men and it is administered by a European Military Officer of high rank and experience, and officered by Europeans and Indians specially trained for the purpose.

There are several public hospitals and charitable institutions in Goa. These were originally founded

by piety and ecclesiastical patronage but today they may be regarded as Government or quasi Government institutions. The most important of these are the Santa Casa de Misericordia at Ribandar, the Hospicio do Iagrado Coracao de Maria at Margao, both these institutions date from the conquest of Goa. The Asilo de Nossa Senhora dos Milagres at Mapuca, the Central Hospital at Pangim, where is housed the Escola Medica, and a new maternity Hospital at Pangim which has not yet been opened. These institutions are meant to provide medical relief and food and shelter for the poor with special provision for Europeans and the Mestiços or Eurasians, a small population of whom exists in Goa resulting from the policy of Albuguerque and his successors of encouraging Europeans to marry the natives and settle down upon the conquered territory. But anybody may obtain admission on payment of fees which are generally small. The hospitals, funds for which are provided by the Lotteries so popular in British India, are well equipped and staffed by capable doctors and nurses. The institution at Margao has developed rapidly since the arrival of the Surgeon in charge, a clever and capable young man Dr Antonio Dias whose operative skill has gained him considerable fame and greatly enhanced the prestige of the medical profession of Goa.

Newspapers.

There are several newspapers edited in Portuguese, most of them extremely well written, and a few in Marathi. The majority of newspapers in Goa are conducted by politicians. They are organs of political opinion and run expressly for political purposes. In the capital, Pangim, there are four daily newspapers each possessing a trifling circulation but avidly devoured by its readers who cling to the political opinions expressed by their particular journal with blind and

unswerving adherence. The oldest of these is the *O Herald*, which enjoys the distinction of being the first daily newspaper published in the Portuguese colonies. Its founder is Professor Messias Gomes, an able writer whose forte is international politics and social and economic problems.

Amongst the weekly newspapers the oldest is *O Ultramar*, founded 67 years ago by the late Bernardo Francisco da Costa of Margao, who was a member of the Portuguese Parliament for many years.

The present Patriarch has launched recently a religious weekly edited by the Reverend Father Castilho de Noronha, a Professor in the Seminary of Rachol. It is the official organ of the Archdiocese and is named *A Voz de San Francisco Xavier* which means "*The Voice of St Francis Xavier*".

Although there are many writers of Portuguese in Goa no literary productions of any merit have ever been recorded in the country itself. Goa is a land of many newspapers but no books, which is a proof of the fact that its intellectuals indulge in politics alone and none makes it his business to cultivate pure literature as an art for itself.

The influence of the press which is considerable for the size of the country and the number of its readers, is far from beneficial to the population. The people are split up by these newspapers into a number of factious political parties without any sort of programme or ideals, merely grouped around one or other of the several political leaders who derive from the number of the voters who surround them a sort of social prominence and a semblance of political power. There are tough contests over the Municipal elections but not of any use to the country or even the people themselves. These contests, which frequently lead to fierce quarrels and broken heads, serve only to

gratify the inordinate vanity of the politicians who foment trouble and hatred by their writings in the newspapers conducted or financed by them

Political Rights

During the old regime under the Monarchy the population of Goa was given the right to send their own representatives to the Parliament at Lisbon. Sometimes three deputies were allowed to Goa, some times only two. And thus many Goans obtained the opportunity to enter the Parliament of Portugal where many of them achieved distinction and some wielded a powerful influence. Among these may be mentioned the names of Francisco Luis Gomes, Barao de Combarjua, Cristovam Pinto, Bernardo Francisco da Costa, and Constancio Roque de Costa.

After the proclamation of the Republic in 1910 the number of Deputies who could be returned from Goa to the Portuguese Parliament was fixed originally at two, but subsequently reduced to only one, elected by universal suffrage. To compensate for the loss of representation in the Parliament, however, which is the lower chamber of the Legislature of Portugal, a seat was granted to Goa in the Senado or Upper House. Under the Monarchy the country had no representative at all in the Senado the membership of which was exclusively confined to the nobility and hierarchy of Portugal.

Besides the country was given the privilege of electing a member to the Conselho Colonial, a branch of the Portuguese Administration, which supervises all matters relating to the Colonies. This member was elected by the forty highest taxpayers of Goa.

At present the Parliament of Portugal has been temporarily suspended owing to the dictatorship and thus while General Carmona's Military Government holds the power Goa in common with Portugal is deprived

of any voice in the administration of the country. The former Consello Colonial has been transformed into a new body with greatly extended powers, and though in the beginning Goa and the Colonies were represented on this new body by elected members, the actual representative of the Colonies has been suppressed and all the members are now nominated by the Minister of Colonies who is under no necessity to nominate any native from the Colonies

The Government of General Carmona is framing a new constitution for Portugal in which it is very doubtful if Goa and the Colonies will be granted any voice or representation in the future parliament. There is reason to believe that even the slight representation which Goa enjoys to day will be abolished. But politics in Portugal are changeable as the weather and no forecast could be ventured with any hope of accuracy

Village Communities.

One of the special features of the social and economic organisation of Goa, is the system of "Village Communities" that prevails in the country. It is said that these village communities were founded by the first Aryans who settled in Goa. A handful of men or a group of families would settle in a place and mark a plot, big or small, according to their needs and capabilities of exploitation. Thus these new settlers established the different "villages" of Goa and exploited in common the ground, whence comes their name of "communities". Originally the land belonging to a village or settlement was cultivated in common by all the families who composed the group, the products or the proceeds thereof were distributed equitably amongst them. But in later years some workers (Sudras and Mahars) were brought in to help the owners of the "village," who were known as *Gadcares*. These workers imported from

elsewhere did all the menial work and in return the *Gaocares* gave them for free cultivation a plot of ground which was known as *nomoxim*. Under this system there were in every village different kinds of workers, such as barbers, dhobis, blacksmiths, etc., whose duty it was to render all the professional work that was demanded of them by any of the *Gaocares* without any wages. Their remuneration was as stated above, the free use of a plot of paddy ground, and besides they received annually from each family of *Gaocares* some quantity of rice, cocoanuts and other produce.

At present this system of communities has undergone a great change. They have been converted into agricultural syndicates, so to speak. In the majority of the villages, the rights by inheritance of the *Gaocares* have been converted into shares, which are freely sold and bought, and to day such share holders of a community, known as *accionistas* need not be actual descendants of the original settlers or *Gaocares* as under the old system. In a few villages, however, the members of the "community" can be only the descendants of the original *Gaocares* or settlers. They are known as "Joneiros" and the revenue of the paddy fields owned by the particular community to which they belong is divided amongst them, the division being confined exclusively to the male members of the families and in some places amounting to as much as Rs 200 or more per year per head.

The administration of the village communities is under the tutelage of the Government which appoints an "Administrator" for each of the *concelhos* or districts of Goa. The land belonging to the communities is not cultivated directly by the "Administrator," but is auctioned every three years for cultivation purposes. In old days, only the *Gaocares* could bid at these auctions, but this privilege no longer exists.

and the auction is open to everyone whether he be an inhabitant of the village or not

At the end of every year, a rent collector known as *Sacador* collects the rents from the tenants and after deducting from this amount the expenses of management, etc., the net income is divided by the shareholders or the *Jonoeiros* according to whether the community is composed of shareholders or members by right of birth (*Jonoeiros*)

The land owned by the village communities is calculated to be two thirds of the total agricultural area of Goa

Now this system of village communities gave rise to a further social distinction amongst the population. The population is not only divided into castes, each disputing superiority over the other, but it is again divided into two big classes *Gaocares* and *Moradores*. The *Gaocares*, since they are the descendants of the primitive founders of the village, claim to be the aristocrats of the place, and look with contempt upon the *Moradores*, i.e., those not descending from the original settlers. The war between these classes is most keen in the celebration of the religious feasts and processions of the village. It is the exclusive privilege of the *Gaocares* to celebrate the feast of the Blessed Sacrament in each village and into the *Confraria* or Congregation of the Blessed Sacrament of each village, no *Morador* can be admitted. As a general rule, there are two congregations in each parish, one of *Gaocares* and the other of *Moradores*, each under the patronage of a particular saint.

Each of these congregations celebrates the annual feast of its patron. For this purpose, a so called *Mordomo* is elected by the members, who must be one of them, the Congregation gives him some allowance or help (Rs 50 to Rs 200 generally) for the expenses; and the *Mordomo*, according to his

resources spends out of his pocket as much as he thinks fit to make the feast a success

On the day of the feast, a procession is held outside the Church and in this procession the Blessed Sacrament is carried under a *pallium*, a sort of canopy supported on six poles. The *Gaocares* claim it as their exclusive right to hold these poles, even when the feast is celebrated by the *Moradores*. The latter on their part contest that right when the feast is celebrated by them and these disputes very frequently end in blows. To maintain order on such occasions a posse of police is sent, usually at the request of the Vicar in most villages.

For the local Government of the different districts there are subordinate agencies. In connection with these agencies the entire territory of Goa is divided into two tracts, the Velhas Conquistas and the Novas Conquistas. The former tract is divided into three districts or *conselhos* namely Ilhas, Bardez and Salcete, and each of these into parishes or *Freguesias* of which there are 85 in all. Every district has a municipal corporation and is placed under the charge of a functionary called *Administrador de Conselho*, who is appointed by the Governor-General and is entrusted with duties of an administrative character besides those connected with public safety and health. Every parish has likewise a minor council called *Junta da Parochia*, presided over by a quasi magistrate (the *regedor*) whose duties are to direct and inspect the police establishments of the parish, keep a strict surveillance over liquor shops, gaming-houses, etc., open wills and testaments, record affidavits and report generally every occurrence to the *Administrador*.

Similarly in each of the seven divisions into which the Novas Conquistas are sub divided there is an officer called the *Administrador de Concelho*. Each of the sub-divisions of the Velhas and Novas Conquistas is also known by the name of "province". As

above there are three municipalities in the *Velhas Conquistas*, the chief being that of Ilhas.

For judicial purposes Goa, Damaun and Diu together with Macao and Timor constitute one judicial district. This district is divided into *Comarcas*, which are subdivided into *Julgados municipaes* and *Juizes populares*: In each of the five *Julgados* of Portuguese India there is a judge with an establishment consisting of a sub-delegate of the Attorney-General, one clerk, two or more bailiffs and a translator or interpreter. All these officials are paid by Government and are entitled to fees besides, except the clerks, who receive fees only. The Judge holds a sitting twice or three times a week for the purpose of deciding civil and criminal cases within his jurisdiction.

There are about 111 *Juizes populares* and 6 *Juizes de direito de Comarca*. The latter have a staff composed of a delegate of the Attorney-General, some clerks, an interpreter, an accountant, four or five bailiffs, all of whom, except the clerks and accountant receive in addition to certain fees, fixed salaries. A judge of this class exercises ordinary and extraordinary jurisdiction in matters both civil and criminal. He is required to go on circuit annually to the *Julgadas*, where he hears complaints against subordinate functionaries, examines their proceedings and registers, and sometimes tries those suits within his jurisdiction which may not have been submitted to his tribunal by the ordinary judges. The jurisdiction and duties of the *Juizes de direito* and *Juizes municipaes e populares* are regulated by special laws.

The supervision of all judges is entrusted to a High Court (*Tribunal da Relacao*) whose seat is in Nova Goa, in consequence of which it is sometimes called *Relacao de Nova Goa*. This court consists of a Chief Justice (President) and four Puisne Judges. The High Court has jurisdiction, both ordinary and extraordinary in all cases, whether civil or criminal

and is also invested with appellate powers Its decisions are final in all suits except those relating to property exceeding Rs 1,500 in value in which an appeal lies to the Supreme Tribunal of Portugal at Lisbon

For greater facility in administration Goa is divided into three districts, Goa, Damaun and Diu, and each of these districts are divided into a number of smaller sub divisions called *Concelhos* The districts would correspond to the provinces of British India and the *Concelhos* to districts The *Concelhos* in their turn are further sub divided into *freguesias* or parishes each under the control of a *Regedor* or Magistrate who exercises a kind of general supervision over his *freguesia* and enjoys minor magisterial powers Each of the *freguesias* is composed of a group of villages in each of which there is a sort of notary called *escrivao* There are in all fourteen *Concelhos* in Goa, namely, Ilhas, Bardez, Salcete, Mormugao, Pernem, Sanquelim, Satari, Ponda, Sanguem, Quepem, Canacona, Damão, Nagar Aveli and Diu

The *freguesias* are —

Ilhas Agassaim, Batim e Talaudim de Santana, Corlim e Carambolim, Goa Velha, Siridao e Curca, Graça de Choro, Mandur e Azossim, Marces, Marces, Neura, Pangim, Piedade, Ribandar, S Bartolomeu, S Bras, S Matias, Naroa e Vanxim, S Pedro e Velha Goa, Santa Cruz e Bambolin, S Estevao, and Taleigão e Santa Ines

Bardez Aldona, Anjuna, Assagao, Assonora, Calangute, Candolim, Colvale, Guirim, Moira, Mapuca, Nachinola, Nagoa, Nerul, Oxel, Parra, Pilerne, Penha de França, Pomburpa, Revora, Reis-Magos, Saligao, Salvador do Mundo, Siolim, Socorro, Tivim, and Uccassaim

Salcete Assolna, Benaulim, Betalbatim, Carmona, Chandor, Chinchimim, Colva, Cuncolim, Curtorim,

Loutolim, Macasana, Majorda, Margao, Navelim, Nuvem, Orlim, Paroda, Rachol, Raia, Saeraulim, S José de Arcal, Varca, Velim, and Verna

Mormugao Mormugao, Chicalim, Velção, S Tome, and Cortalim

Pernem Arambol, Agarvado, Alorna, Amberem, Cazanem, Chandel, Cargao, Pernem, Dargalim, Ibrampur, Mandrem, Morgim, Palhem, Parcem, Querim, Ramboven, Torvem, Tiracol, Uguem and Vinnora

Sinquelim Amona, Arvalem, Aturli Vanguinim, Bicholim, Bordem Lamgao, Carapur, Cotombi, Sinquelim, Cudnem, Navalim, Usgao, and Velguem

Satari This is a military division and there are no *freguesias* Corresponding to these are the following *circumscrições* or circles Valpoi, Onda, Querim, Cotorem, Codal and Caranzol

Ponda Bandora, Borim, Betqui, Candearpar, Conxem, Cundaím, Curti, Marcaim, Orgao, Poncho-vaddi, Priol, Querim, Queuli, Siroda, Talaulim, Velinga and Verem

Sanguem Here also the divisions are known as *circumscrições* They are Bati, Calem, Curdi, Darbandora, Molem, Netrolim, Quirlapale, Rivona, Sancordem and Sanguem

Quepem Cusmane, Quepem Ambaulim, Sirvoi-Amona, Avedem, Cotombi, Assolda, Xeldem, Odar-Neltona, Curchorem, Cacora, Molcornem, Maina Sulcorna, Aradi, Bali and Barcem

Canacon Canacona, Cola, Cotigao, Lohiem-Polem, Poinguinim and Angediva

Damão. Praça and Nossa Senhora do Mar

Nagar-Aveli is divided in 10 *patelados regedorias* The *patels* are simultaneously *regedores* and heads of forest areas

Dra Praça, Gugola, Banavara, and Brancavara

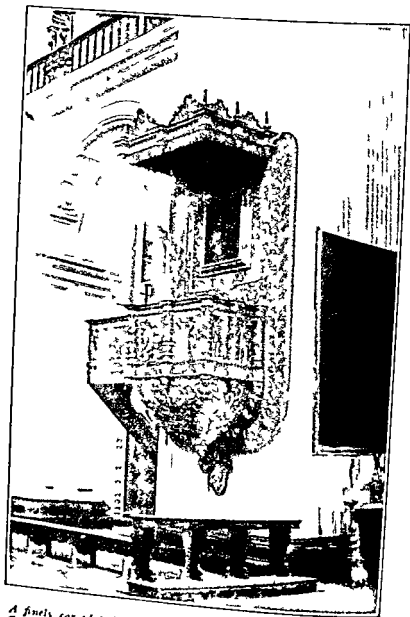
AN HISTORICAL SKETCH

Albuquerque's Conquest of Goa, Her Rise, Splendour and Decline

CERTAIN inscriptions corroborate the evidence of the Puranas that Goa was in ancient times known under the various names of Gomanchala, Gomant, Gaopuri, Gopakapur, and Goapakapatanua. The accounts, handed down from antiquity, teem with legendary tales, on which little reliance can be placed. In the Sahyadri Khanda of the *Skanda Purāna* it is recorded that at an early period the Aryans settled in Goa, having been brought by Parasu Rama from Trihotrapur or Mithila, the modern Tirhut. Some of the inscriptions referred to above show that Goa afterwards passed under the sway of the Kadambas of Banavasi, whose first king, Trilochana Kadamba, is supposed to have flourished in about A D 119 20. This dynasty continued to rule until 1312, when Goa fell for the first time into the hands of the Mahomedans under Malik Kafur. They were, however, compelled to evacuate it in 1370, having been defeated by Vidyaranya Madhav, the prime minister of Harihara of Vijayanagar, under whose successors Goa remained for about a hundred years. In 1470 it was conquered by Mahmud Gawan, the general of Muhammad II, the thirteenth Bahmani Sultan of the Deccan, and incorporated into the dominion of that sovereign. Goa became subject to the Adil Shahi dynasty reigning at Bijapur about the time that Vasco da Gama landed at Calcut in 1498. This dynasty retained possession until February 17, 1510, when Goa was captured by Afonso de Albuquerque.

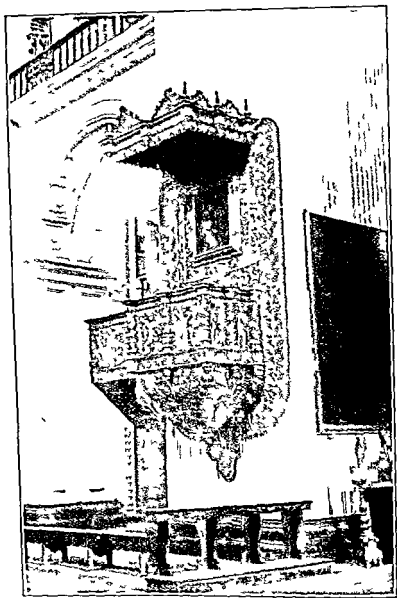


One of the beautifully carved niches on the altar in the sacristy of the Chapel of the Blessed Sacrament in the Cathedral of Santa Catalina at Old Coa



A finely carved pulpit in the ruined Church of the Theatines at Old Goa. There are several such in the various Churches and all of them are masterpieces of the woodcarver's Art.

The Portuguese fleet, consisting of 20 sail of the line, with a few small vessels and 1,200 fighting men, hove in sight of the harbour. A holy mendicant or *jogī* had lately foretold its conquest by a foreign people from a distant land, and the disheartened citizens rendered up the town to the strangers. Eight leading men presented the keys of the gates to Albuquerque on their knees, together with a large banner which was unfurled only on state occasions. Mounted on a richly caparisoned steed, Albuquerque entered the city in a triumphal procession, drums beating, trumpets sounding, with the Portuguese banners carried by the flower of the Lisbon nobility and clergy at the head, amid the acclamations of an immense multitude, who showered upon the conqueror filigree flowers of silver and gold. Albuquerque behaved well to the inhabitants, but was shortly afterwards expelled by the Bijāpur ruler Yusuf Adil Shāh, Sultān of Bijāpur, marched against the place with a considerable force, and after several sanguinary contests, retook it from the Portuguese on August 15 of the same year. Reinforced, however, by the large armament which opportunely arrived from Portugal about this time, Albuquerque hastened back to Goa with his fleet, and conquered it a second time on November 25. With 28 ships, carrying 1,700 men, he forced his way into the town after a bloody assault, in which 2,000 Musalmāns fell. For three days the miserable citizens were given over as a prey to every atrocity. The fifth part of the plunder, reserved for the Portuguese Crown, amounted to two lakhs of rupees. Albuquerque promptly occupied himself in fortifying the place, embellishing the city, and establishing the Portuguese rule on a firm basis.



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From this time Goa rapidly rose in importance, and eventually became the metropolis of the Portuguese Empire in the East, which is said to have comprehended an area of about 1,000 square leagues. In

1543, during the governorship of Martim Affonso who came to India together with celebrated St Francis Xavier, the two important districts or *mahāls* of Bārdez and Salcete were ceded to the Portuguese by Ibrahim Adil Shah, who, however, not long afterwards, attempted to regain them, but was foiled in his endeavours by the intrepidity of Dom Joao de Castro. To provide against any future invasion on the part of the Mahomedans, the eastern part of the island of Goa was protected by means of a long wall. In 1570 Ali Adil Shah besieged the city with an army of 100,000 men, but it was so bravely defended by the little garrison under the Viceroy, Dom Luiz de Athaide, that the Mahomedan army greatly thinned in numbers retreated precipitately after a tedious siege of ten months' duration. About this period the Portuguese were alarmed by the appearance on the coast of India of a new enemy. The Dutch having shaken off the Spanish yoke assumed a warlike attitude towards the Portuguese, owing to the intimate connexion between Portugal and Spain.

The subsequent history of the town has been one of luxury, ostentation and decay. After enduring a siege by the Sultan of Bijapur, and suffering from a terrible epidemic, Goa reached the summit of its prosperity at the end of the sixteenth century. In the early years of the English Company, Goa Dourada, or "Golden Goa" seemed a place of fabulous wealth to the plain merchants who were destined to be the founders of British India. Indeed, if the accounts of travellers are to be trusted Goa presented a scene of military, ecclesiastical, and commercial magnificence which has had no parallel in the British capitals of India. The descriptions that have been recorded of Calcutta in the eighteenth and during the first quarter of the nineteenth century, leave behind them a feeling of insignificance compared with

the accounts of Goa, written nearly three hundred years ago. The brilliant pomp and picturesque display of Goa was due to the fact that it was not only a flourishing harbour, but also the centre of a great military and ecclesiastical power. The Portuguese based their dominion in India on conquest by the sword. They laboured to consolidate it by a proselytizing organization, which throws the missionary efforts of every other European power in India into the shade. The result has proved how rotten was this basis, and how feebly cemented was the superstructure reared upon it. But during the greatness of Goa it had all the splendours which the Church and a powerful military court could cast around it.

After the genius of Albuquerque and the energies of the early viceroys had spent themselves, their armaments constituted a vast idle population in the capital. The work of conquest was over, and it left behind it a gay and wealthy society of conquerors who had nothing to do. Every Portuguese in India says a traveller, set up as a 'Fidalgo' (*sic*). These gentlemen had to be amused. There were no hotels or inns in the city, but many boarding-houses and gambling saloons. The latter, writes a voyager in the seventeenth century, were sumptuously furnished, and paid a heavy tax to the Government. People of all classes frequented them, and entertainments were provided for the lookers-on by jugglers, dancing-girls, musicians, wrestlers and native actors or buffoons. "Those who were inordinately fond of gambling stayed there sometimes for days together, and were provided with board and lodging." Such gambling houses were not places for respectable women, and while the male society thronged their saloons, the Portuguese ladies were rigorously shut up at home. The family income was derived from the labour of slaves, and as no 'Fidalgo' (*sic*) could follow

arms, while the horse itself was loaded with gold and silver trappings, the reins studded with precious stones, with jingling silver bells attached and the stirrups wrought into artistic shapes in gilt silver. The poor followed the example of the rich, and resorted to amusing makeshifts to maintain an air of dignity and grandeur. The gentlemen who lived together in a boarding house had a few suits of silk clothes between them in common. These they used by turns when they went out and hired a man to hold an umbrella over them as they strutted through the streets.

Holland, having thrown off the Spanish yoke, began to assert herself in the East. While the British East India Company was struggling into existence during the last years of Elizabeth, the Dutch was preparing to dispute with the Portuguese for the supremacy in the Indian Ocean. In 1603 they blockaded Goa. The attempt proved abortive, but it left behind it a struggle between the two nations which, during the next seventy years, shattered and dismembered the Portuguese power in India. One by one the Portuguese possessions fell into the hands of the Dutch, their fleets were captured, or driven within the shelter of their forts, and their commerce was swept from the seas. Goa suffered not only from these disasters but also from a return of the fever which had afflicted the city in the preceding century. It broke out again in 1635 and raged for years. Towards the end of this visitation the Dutch once more blockaded Goa in 1639 but were again compelled to withdraw.

A period of pride and poverty followed during which the splendour of the previous century was replaced by shabby devices to conceal the decay that had blighted the Portuguese power. In 1648 Tavernier admired the architectural grandeur of Goa but struck with the indigence of several 16

families whom he had seen in affluence and prosperity during his first visit. He says that many who had six years previously enjoyed an ample income, were now reduced to the necessity of secretly begging alms.

' Yet they did not put aside their vanity. The ladies were particularly observed going in palanquins to seek charitable relief, attended by servants who conveyed their messages to the persons whose assistance they implored '.

' The city ' says Thevenot in 1666, ' is great and full of beautiful churches and convents and well adorned with palaces. There were few nations in the world so rich as the Portuguese in India, but their vanity is the cause of their ruin '.

The Portuguese, indeed, were becoming unable to hold their capital even against the native banditti. In 1683 it narrowly escaped falling into the hands of Sambhaji at the head of his roving Marāthās, who plundered up to the very gates of the city. All hopes of resistance were abandoned, when a powerful Mughal force suddenly made its appearance from the Ghāts, and compelled the Marāthās to come to terms. This unexpected deliverance was ascribed to the miraculous interposition of St. Francis Xavier, upon whose coffin the then Governor solemnly placed the keys of the Capital when all hope was abandoned. At the last moment by some miraculous chance, as it seemed, the Mughals suddenly retired without there being any ostensible reason for their withdrawal. Ever since the Saint was regarded as the special protector of Goa and all Governors used to receive their staff of office on assumption of power from the hands of Xavier, so to speak, at a solemn function in Old Goa. This practice was only recently abandoned. Subsequently the Bhonslas from the State of Sāvantvadi invaded Goa territory, but though at the outset they

them the islands of Corjuem and Ponelem, and destroyed their fortress at Bicholim. To defend the place against future inroads, the Viceroy, Vasco Fernandes Cesar de Menezes (1712-7), built a fortress on the frontiers of Bardez and another at Chapora. During the administration of the Count of Sandomil (1732-41), the Portuguese became once more involved in a war with the Maráthas and lost some of their most important possessions towards the north of Goa. In 1741 the Marathas invaded the peninsulas of Bardez and Salcete and threatened the city of Goa itself. At the same time the Bhonslas of Savantvadi availed themselves of the opportunity to overrun the settlement. At that critical period a new Viceroy arrived at Goa, the Marquis of Lourical, bringing with him from Europe a reinforcement of 12,000 men. With this army he encountered and defeated the Marathas at Bardez with great slaughter, captured the celebrated fortress of Ponda and other minor forts and compelled them to retire from Goa. He then marched against the Bhonslas and forced them to sue for peace, making their chief Khem Savant, a tributary of the Portuguese. Shortly afterwards, however the Bhonslas renewed hostilities, but were defeated by the Marquis of Castello Novo, who conquered Alorna (whence his later title), Tiracol, Neutim Rarim and Sanquelim or Satari.

In 1750 the Marathas attacked the fortress of Neutim, which they closely invested both by sea and land. The Viceroy the Marquis of Tavora hastened to the relief of the place with all his available forces and compelled the enemy to raise the siege, after which he turned his arms against the king of Sonda, and captured the fortress of Piro (Sadasingarh). His successor, the Count of Alva prosecuted successfully for a time the war against the Marathas, but eventually lost Rarim and Neutim and was killed at the siege of one of the fortresses which had fallen into

families whom he had seen in affluence and prosperity during his first visit. He says that many who had six years previously enjoyed an ample income were now reduced to the necessity of secretly begging alms.

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the hands of the enemy About this period the Court of Lisbon sent peremptory orders to the Viceroy the Count of Ega to restore the fortresses of Piro and Limpem to the king of Sonda and Bicholim Sanquelim and Alorna to Khem Savant III Subsequently however the former allowed the Portuguese to possess themselves of Ponda with the adjacent territory of Zambaulim Cabo de Rama and Canacona during the time that his dominions were invaded by Haidar Ali After some years of repose Khem Savant again attempted to disturb the Portuguese but being defeated he had to surrender to them Bicholim Sanquelim or Satari Alorna and Pernem

The decay of the capital had become so notorious that the Portuguese Government in Europe determined to rebuild it at a great cost After a century of fruitless efforts and foolish expenditure Old Goa still lay in ruins and the remnants of the population drew themselves together at Pangim or New Goa at the mouth of the river The changes in the river itself had contributed to render Old Goa still more unhealthy than before and to make the navigation of its channels dangerous even for the comparatively small class of ships which the Portuguese employed During the eighteenth century the decayed settlement instead of being a centre of military pomp and courtly display had become a burden on the Home Government and cost Portugal a considerable sum of money annually It required a force of 2 000 European soldiers to protect it from the Marathas the privates receiving a miserable subsistence of rice and fish and the captains drawing a salary of Rs 6 a month Such commerce as survived was in the hands of the Jesuits This fraternity still preserved the traditions and something of the energy of the proselytizing era Alexander Hamilton early in the eighteenth century declared that he counted from a neighbouring hill nearly eighty churches and convents He gives the

number of Roman Catholic priests at 30,000 for the city and settlement. The native merchants had been driven away by oppressions and insults, and during the first half of the last century the Jesuits monopolized the remnants of the trade which still clung to the capital. In 1739, when the territory was overrun by the Marāthās the nuns and monks had streamed forth in panic to the refuge of Marmagao. Nevertheless, high offices and military commands were still lavished among the poverty-stricken remnants of the Portuguese in India. All the talk at Goa was about fine titles. 'A post which would be filled by a small tradesman every where else needed a general.'

From 1794 to 1815 the Government of Goa and other Portuguese settlements in India received little attention from the Court of Lisbon, owing to various causes, the chief of which was the invasion of the Iberian Peninsula by the French. To protect Goa against any contingency, an English auxiliary force garrisoned the two fortresses commanding the port, until the general peace in Europe after the battle of Waterloo. It was on the representation of the Commander of this force that the British Government asked the Portuguese Government to suppress the Inquisition in Goa, which was done about this time, the Tribunal being abolished for all time. In 1817 the Viceroy, the Count of Rio Pardo, repelled the inroads of the predatory forces from the Sivantvadi State, capturing the fortresses of Usra and Rarim. This Governor was however deposed in consequence of a revolution which took place in Goa in 1821. In 1835 a native of the place, named Bernardo Peres da Silva was appointed Governor and Prefect of the Portuguese State of India by Dona Maria II, in reward for his adherence to the House of Braganza during the usurpation of Dom Miguel. But his reforms in Goa during the seventeen days of his government ended in an *emende* and his flight to Bombay.

For about sixteen years after this event Goa was undisturbed by either external foes or internal dissensions, except for a brief military revolt, which resulted in the deposition of the Governor, Lopez de Lima. During the administration of Pestana in 1844, the disturbances at Savantvadi and the shelter afforded at Goa to the rioters who had fled thither, threatened for a time to bring about a rupture with the British Government of Bombay. In 1852 the Rānis of Sātari headed by Dīpaji revolted. In 1871 a rebellion broke out among the native army at Gor in consequence of the Portuguese authorities making a stand against its exorbitant demands. To suppress this insurrection the Court of Lisbon dispatched a reinforcement accompanied by the king's own brother, Dom Augusto. On the restoration of peace the native regiments that had revolted were disbanded. The former army has not been reorganized, as native regiments could only be dangerous to the handful of European troops, and the peace maintained throughout India by the British supremacy renders them unnecessary for any practical purposes. In 1895, in consequence of the Government failing to comply with the demands of some Goa troops, who were being dispatched to Mozambique to quell the revolted Kāfirs, a mutiny broke out among the infantry.

The Rānis of Sātari joined the mutineers, and peace was not restored until the arrival of an expedition from Lisbon under the command of His Highness the Infante, Dom Affonso Henriques. A general amnesty was finally granted in 1897. In 1901 the Rānis again broke out the revolt commencing with the murder of an officer at Valpoy in Sātari on November 6. The murderers and many of the leading Rānis were secured and punished, the Rānis being transported to Timor with any members of their families who were willing to share their exile. Subsequently from time to time fresh disturbances and uprisings have occurred several

times among the Ranis to disturb the generally peaceful atmosphere of Goa. These, however, have at no time constituted a serious menace to the hold of Portugal upon the country and as a rule have been promptly suppressed. For the past fifteen years there has been no sign of trouble of any description though a few years ago a bloodless revolution in Pungim and the civilised section of the country resulted in the withdrawal of the Governor. But it was of no importance and was more personal than political in character. The hold of Portugal upon Goa is as firm as ever and cemented as it is by a triple bond of politics, religion and language, the years can only strengthen it. Nor are the people unhappy under the kindly tolerant rule of a power which accords them the fullest equality with its own nationals. They pride themselves upon their Portuguese citizenship and evince no desire for change.

ST FRANCIS XAVIER.

A Biographical Sketch of the Apostle.

FRANCISCO DE XAVIER Spanish nobleman, brilliant scholar Jesuit Missionary and Saint, whose vast labours in the propagation of the Catholic faith earned for him the title of Apostle of the Indies was the youngest son of Juan de Jasso, privy councillor to Jean d'Albret king of Navarre, and his wife Maria de Azpilcueta Xavier, sole heiress of two noble Navarrese families. He was born at his mother's castle of Xavier or Xavero, at the foot of the Pyrenees and close to the little town of Sanguesa on April 7 1506 according to a family register, though his earlier biographers fix his birth in 1497. Following a Spanish custom of the time, which left the surname of either parent optional with children, he took his mother's name. In 1524 he went to the University of Paris where he entered the College of St Barbara, then the headquarters of the Spanish and Portuguese students, and after a brilliant career as a student in 1528 was appointed lecturer in Aristotelian philosophy at the College de Beauvais. In 1530 he took his degree as Master of Arts. He and the Savoyard Pierre Lefevre who shared his lodging and already, in 1529, made the acquaintance of Ignatius of Loyola like Xavier a native of the Spanish Basque country.

Ignatius succeeded though in Xavier's case after some opposition, in gaining their sympathy for his missionary schemes and Xavier threw up a promising

longer, but on November 15, 1536, they started for Italy, to concert with Ignatius plans for converting the Muslims of Palestine. In January 1537 they arrived in Venice. As some months must elapse before they could sail for Palestine Ignatius determined that the time should be spent partly in hospital work at Venice and later in the journey to Rome. Accordingly, Xavier devoted himself for nine weeks to the hospital for incurables where he gave some astonishing examples of humility and devotion, and then set out with eight companions for Rome, where Pope Paul III, sanctioned their enterprise. Returning to Venice, Xavier was ordained priest on Midsummer Day 1537, but the outbreak of war between Venice and Turkey put an end to the Palestine expedition and the companions dispersed for a twelve months' home mission work in the Italian cities. Nicolas Bobadilla and Xavier betook themselves first to Monseice and thence to Bologna, where they remained till summoned to Rome by Ignatius at the close of 1538.

Ignatius retained Xavier at Rome until 1541 as secretary to the Society of Jesus. Meanwhile John III, King of Portugal, had resolved on sending a Mission to his Indian dominions, and had applied through his envoy Pedro Mascarenhas, to the Pope for six Jesuits. Ignatius could spare but two, and chose Bobadilla and a Portuguese named Simao Rodrigues for the purpose. Rodrigues set out at once for Lisbon to confer with the king, who ultimately decided to retain him in Portugal. Bobadilla, sent for to Rome, arrived there just before Mascarenhas was about to depart, but fell too ill to respond to the call made on him.

Hereupon Ignatius, on March 15, 1540, told Xavier to leave Rome the next day with Mascarenhas in order to join Rodrigues in the Indian mission. Xavier complied, merely waiting long enough to obtain the Pope's benediction, and set out for Lisbon, where

he was presented to the king, and soon won his entire confidence, attested notably by procuring for him from the Pope four briefs, one of them appointing him Papal Nuncio in the Indies. On April 7, 1541, he sailed from Lisbon with Martim Afonso de Souza, Governor Designate of India and lived amongst the common sailors, ministering to their religious and temporal needs, specially during an outbreak of scurvy. After five months voyage the ship reached Mozambique, where the captain resolved to winter, and Xavier was prostrated with a severe attack of fever. When the voyage was resumed the ship touched at Malindi and Sokotra, and reached Goa on May 6, 1542. Exhibiting his brief to D. Joao d. Albuquerque, Bishop of Goa, he asked his permission to officiate in the diocese, and at once began walking through the streets ringing a small bell, and telling all to come, and send their children and servants, to the "Christian doctrine" or catechetical instruction in the principal church. He spent five months in Goa during which he effected a complete reform in the profligate society of the day, and then turned his attention to the "Fishery Coast", where he had heard that the Paravas, a tribe engaged in the pearl fishery, had relapsed into heathenism after having professed Christianity. He laboured assiduously amongst them for 15 months, and at the end of 1543 returned to Goa.

At Travancore he founded no fewer than 15 Christian settlements and worked a large number of miracles which spread his fame far and wide. He sent a missionary to the Isle of Manaar, and himself visited Ceylon and Mailapur (Melapur), the traditional tomb of St. Thomas the Apostle, which he reached in April 1544, remaining there four months. At Malacca, where he arrived on September 25, 1545, he remained another four months, but had comparatively little success. While in Malacca he urged King John III of Portugal to set up the Inquisition in Goa to repress

Judaism but the Tribunal was not set up until 1560. After visiting Amboyna the Moluccas and other isles of the Malay Archipelago he returned to Malacca in July 1547 and found three Jesuit recruits from Europe awaiting him. About this time an attack upon the city was made by the Achinese fleet under the Rajah of Pedir in Sumatra and Xavier's early biographers relate a dramatic story of how he roused the Governor to action and secured a miraculous victory for the arms of Portugal.

While in Malacca Xavier met one Yajiro a Japanese exile (known to the biographies as Anger Angero or Anjiro) who fired him with zeal for the conversion of Japan. But he first revisited India and then returning to Malacca took ship for Japan accompanied by Yajiro now known as Paul of the Holy Faith. They reached Kagoshima on August 15 1549 and remained in Japan until November 20 1551 discussing religion and philosophy with Japanese priests and making converts. On board the *Santa Cruz* the vessel in which he returned from Japan to Malacca Xavier discussed with Diogo Pereira the captain a project for a missionary journey to China. He devised the plan of persuading the Viceroy of Portuguese India to despatch an embassy to China in whose train he might enter despite the law which then excluded foreigners from that empire. He reached Goa in February 1552 and obtained from the viceroy consent to the plan of a Chinese embassy and to the nomination of Pereira as envoy. Xavier left India on April 2, 1552 for Malacca intending there to meet Pereira and to re-embark on the *Santa Cruz*.

The story of his detention by the Governor (officially styled captain) of Malacca—a son of Vasco da Gama named Alvaro de Ataide or Athaide—told with many picturesque details by F. M. P. and some of the Jesuit biographers who represented Ataide as actuated solely by malice and

Ataide appears to have objected not so much to the mission as to the rank assigned to Pereira, whom he regarded as unfit for the office of envoy. It seems doubtful if the Governor exceeded his legal right in refusing to allow Pereira to proceed in this attitude; he remained firm even when Xavier exhibited the brief by which he held the rank of Papal Nuncio, and threatened Ataide with excommunication. On Xavier's personal liberty no restraint was placed. He embarked without Pereira on July 16, 1552. After a short stay at Singapore whence he despatched several letters to India and Europe the ship at the end of August 1552 reached Chang chuen shan (St John Island) off the coast of Kwang tung, which served as port and rendezvous for Europeans, not then admitted to visit the Chinese mainland.

Xavier was seized with fever soon after his arrival, and was delayed by the failure of the interpreter he had engaged as well by the reluctance of the Portuguese to attempt the voyage to Canton for the purpose of landing him. He had arranged for his passage in a Chinese junk when he was again attacked by fever, and died on December 2 or, according to some authorities, November 27, 1552. He was buried close to the cabin in which he had died, but his body was later transferred to Malacca in a coffin filled with quick lime and buried there. After a year it was found to be fresh as in life and was exhumed and removed to Goa. Here it was received with elaborate pomp and ceremonial and was solemnly interred in the Church of St Paul whence it was later removed to its present resting place. He was beatified by Paul V in 1619 and canonized by Gregory XV in 1621.

In appearance Xavier was neither Spanish nor Basque. He had blue or grey eyes, and fair hair and beard, which turned white through the hardships he endured in Japan. That he was of small stature is proved by the length of the coffin in which his body

still preserved, less than 5 feet 1 inch. Many miracles have been ascribed to him, and the official list of these, attested by eye-witnesses, was drawn up by the auditors of the Rota when the processes for his canonization were formed, and is preserved in manuscript in the Vatican Library.

The contention that Xavier should be regarded as the greatest of Christian missionaries since the 1st century A D rests upon tangible evidence. His Jesuit biographers attribute to him the conversion of more than 700,000 persons in less than ten years. The work which Xavier accomplished was enormous. He inaugurated new missionary enterprises from Ormuz to Japan and the Malay Archipelago, leaving an organized Christian community wherever he preached. He directed by correspondence the ecclesiastical policy of John III and his Viceroy in India. He established and controlled the Society of Jesus in the East. Himself an ascetic and a mystic to whom things spiritual were more real than the visible world, he had the strong common sense which distinguished the other Spanish mystics. St Theresa, Luis de Leon or Raimon Lull. This quality is nowhere better exemplified than in his letters to Gaspar Baertz (Barzaeus), the Flemish Jesuit whom he sent to Ormuz, or in his suggestions for the establishment of a Portuguese staple in Japan. Supreme as an organizer, he also had a singularly attractive personality, which won him the friendship even of the pirates and bravos with whom he was forced to consort on his voyages. Throughout his life he remained in close touch with Ignatius of Loyola, who selected Xavier as his own successor at the head of the Society of Jesus. Within a few weeks of Xavier's death indeed, Ignatius sent letters recalling him to Europe with that end in view. But Xavier had given his life in the cause for which he had so mightily laboured. And in the East he still remains a magnificent example and a powerful force.

to maintain and continually renew the ardour of the faith which he preached so well His body is the object of the greatest veneration to the Goans and other Catholics of India and the Expositions which take place from time to time attract enormous crowds of pilgrims to his shrine



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